

TAS IN CHARITATE  
RITAS IN VERITATE



# *Converted Catholic*

MAGAZINE OF  
OUR CHRISTIAN  
HERITAGE . . .

EASTER  
MEDITATIONS

•

THE ENIGMA OF  
SENATOR McCARTHY

•

WHY WE KNOW  
THE BIBLE IS  
THE WORD OF GOD

•

IT HAPPENS  
EVERY SPRING

•

APRIL 1955

# THE BLOODY TENET OF

by Roger Williams  
(1600 - 1683)

# PERSECUTION

TRUTH . . . I must proclaim, before the most holy God, angels, and men, that . . . this [persecution] is a foul, a black, and a bloody tenet ["tenet"].

A tenet warring against the Prince of Peace, Christ Jesus . . .

A tenet fighting against the sweet end of His coming, which was not to destroy men's lives, for their religions, but to save them by the meek and peaceable invitations and persuasions of His peaceable wisdom's maidens . . .

A tenet lamentably guilty of His most precious blood, shed in the blood of so many hundred thousands of His poor servants by the civil powers of the world, pretending to suppress blasphemies, heresies, idolatries, superstition, etc.

A tenet fighting with the spirit of love, holiness, and meekness, by kindling fiery spirits of false zeal and fury, when yet such spirits know not of what spirit they are.

A tenet, against which the blessed souls under the altar cry loud for vengeance, this tenet having cut their throats, torn out their hearts, and poured forth their blood in all ages, as the only heretics and blasphemers in the world . . .

A tenet loathsome and ugly (in the eyes of the God of heaven, and serious sons of men) I say, loathsome with the palpable filths of gross dissimulation and hypocrisy. Thousands of peoples and whole nations compelled by this tenet to put on the foul vizard of religious hypocrisy, for fear of laws, losses, and punishments, and for the keeping and hoping for of favor, liberty, worldly commodity, etc.

A tenet woefully guilty of hardening all false and deluded consciences (of whatsoever sect, faction, heresy, or idolatry, though never so horrid and blasphemous) by cruelties and violences practised against them; all false teachers and their followers (ordinarily) contracting a brawny and steely hardness from their sufferings for their consciences.

A tenet that shuts and bars out the gracious prophecies and promises and discoveries of the most glorious Sun of Righteousness, Christ Jesus, that burns up the holy Scriptures, and forbids them (upon the point) to be read in English, or that any trial or search, or (truly) free disquisition be made by them; when the most able, diligent, and conscionable readers must pluck forth their own eyes, and be forced to read by the (whichsoever predominant) clergy's spectacles.

A tenet that stunts the growth and flourishing of the most likely and hopefulest commonwealths and countries, while consciences, the best, and the best

deserving subjects are forced to fly (by enforced or voluntary banishment) from their native countries . . .

A tenet whose gross partiality denies the principles of common justice, while men weigh out to the consciences of all others that which they judge not fit nor right to be weighed out to their own. Since the persecutor's rule is, to take and persecute all consciences, only himself must not be touched.

A tenet that is but Machiavelism, and makes a religion but a cloak . . . to policy and private ends of Jeroboam's crown and the priest's benefice, etc.

A tenet that corrupts and spoils the very civil honesty and natural conscience of a nation . . .

In the sad consideration of all which (dear Peace) . . . hide thee from the world's tumults and combustions in the breasts of thy truly noble children, who profess and endeavor to break the irony and insupportable yokes upon the souls and consciences of any of the sons of men.

PEACE. Methinks (dear Truth) if any of the least of these deep charges be found against this tenet, you do not wrong it when you style it bloody . . . It gives me wonder that so many and so excellent eyes of God's servants should not espy so foul a monster, especially considering the universal opposition this tenet makes against God's glory, and the good of all mankind.

TRUTH. There hath been many foul opinions, with which the old serpent hath infected and bewitched the sons of men (touching God, Christ, the Spirit, the Church, against holiness, against peace, against civil obedience, against chastity), insomuch that even sodomy itself hath been a tenet maintained in print by some of the very pillars of the Church of Rome. But this tenet is so universally opposite to God and man, so pernicious and destructive to both (as hath been declared) that like the powder-plot, it threatens to blow up all religion, all civility, all humanity, yea, the very being of the world, and the nations thereof at once . . .

PEACE. The dreadful righteous hand of God, the eternal and avenging God, is pulling off these masks and vizards, that thousands and the world may see this bloody tenet's beauty.

TRUTH. . . . For me, though censured, threatened, persecuted, I must profess, while heaven and earth lasts, that no one tenet that . . . the world doth harbor, is so heretical, blasphemous, seditious, and dangerous to the corporal, to the spiritual, to the present, to the eternal good of all men, as the bloody tenet (however washed and whited) I say, as is the bloody tenet of persecution for cause and conscience.

# Why Do Children Have To Suffer?

"After receiving the shipment of clothing from the American Mission to Greeks," writes one of our missionaries in Greece, "we sorted it out into bundles for 100 families. Then we traveled up into the snow-covered mountains, where people live in holes in the rocks which they call homes. What a touching scene met our eyes—a crowd of barefoot people who had traveled through the snow long distances to meet us! How eagerly they went with us to the port where the clothes were to be unloaded. How patiently they waited, despite their cold and hunger. We had a wonderful opportunity to tell them of the love of Christ and to assure them that God had not forsaken them but inspired His children to come to their relief. A poor widow held up the clothing she had received and said, 'It is hard to believe that someone has thought of us, yet here I am holding a coat for my sick child.' Now the people were ready to believe in the love of God and begged us for New Testaments for each family we had helped. (At 5 for \$1.00 we could supply 50 families for only \$10.00)

"A schoolteacher had written us, 'I have 120 pupils and 80 of them have been found to be tubercular, as a result of undernourishment and exposure to the cold. Please bring some food for these children to enable them just once to experience the joy of having a full stomach. We shall be so grateful for anything you can do for these children.' So with the clothing we took along some butter, milk and eggs and distributed them to the children. You should have seen their eyes shine! With the permission of the director of the school we then gave the Gospel. Our only regret was that we could not furnish them with New Testaments to take home.

"The school director in Kandyla wrote us that he has 400 pupils who are in the need of food and clothing. He also invited us to introduce them to Christ. Please pray that we may have the supplies and New Testaments needed to help these children and their families and bring them the Gospel. (Perhaps you who read this report would like to convince these children and their families that God does care and provide for them).

"My heart was greatly touched to receive a gift of \$3 from a leper who wrote: 'I wanted to buy some books with this money, but after prayer I decided I should send it to you to buy meat for three families.' It made us very happy to do this for him and you should have seen the joy of those three families! It was such a long time since they had tasted meat. And how eagerly they accepted the truth

of the Gospel! Now they tell everyone of the Christian leper who became their benefactor."

Why are these people so poor and needy? Why have they never heard the Gospel? The answer to the first question is that the recent earthquakes destroyed their homes and robbed them of their means of livelihood. Greece has never recovered after having been bled white in its heroic defense of freedom in the last war and its devastation by the communist guerrillas thereafter. Yet hunger, cold and disease have not been able to quench their indomitable spirit, and have only intensified their hunger after spiritual values. The Greek Orthodox Church has not encouraged the reading of God's Word in the common tongue of the people, nor been able to satisfy the need of the people's hearts for a personal Saviour. Since the Protestants in Greece number only 1/7 of 1% of the population, you can see what a field white unto harvest is ours as we seek to preach the Gospel and distribute God's Word to every city and village of this neglected mission field. And it is our relief program which is convincing these people that our Christian profession is not a matter of empty words, but finds its expression in practical ministering to their needs.

One of our Youth Camp directors in Greece says a very true thing! "Both churches and parents must give utmost attention to our children who, in the days to come, will become the spiritual foundation of our families and of our militant church.

Last season our camp site was at Nea Penteli, surely not the best place that we could have, but the only one we could secure. We did not have sufficient water and the wind blew so strongly that many times we had to get up and fix tents that blew down and were torn during the night. The ground was rocky and uneven, and because of all these difficulties many folk predicted failure, but the Lord worked in spite of all. We shall never stop praising God's holy name, who as on the Day of Pentecost, visited our youth camp even from the very beginning of our camping period to the very end. While the staff were praying till midnight, the fire of the Holy Spirit traveled from tent to tent, and the children from the ages of ten to fifteen, with tears of repentance and joy, were accepting Christ as their own personal Saviour. The miracle of salvation was wrought in the hearts of 64 boys and girls who of their own volition and with courage testified to their faith in the Lord Jesus.

"Yet something very definite must

be done for this coming summer regarding the facilities of the camp. The first thing we must do is purchase about ten acres of land and try to build some cabins. We must try to provide facilities for an even greater number of children, so that as many as possible may find the Lord. The tents are utterly worn out and can hardly serve us anymore. The children, out of their great desire to help other children to find Christ where they found Him, have been bringing in their pennies. It amounts to less than a dollar, but it shows their great willingness and missionary zeal. In order for us to start this work for next summer we need \$3,000. May God bless everyone who prays for us and contributes to this blessed ministry."

A child evangelized is a family evangelized, for the children take home the truths they have learned at camp and show by their changed lives that their salvation is real. The Word of God enters that home and often results in the salvation of other members of the family. Here again relief and the Gospel go hand in hand. Your help in sending a child to camp this summer may have far-reaching spiritual results in winning many to Christ, as well as building up an undernourished little child to rosy health once more. Even the cook at our camp was won to Christ by seeing the reality of the work of grace performed in the lives of these children!

Here in America where the children are so well cared for, it is almost impossible to conceive of a land where almost 60% of the children are tubercular or on the verge of it; where 10% of the children are orphans, many of them roaming the streets and not knowing where their next crust of bread is coming from. Children go barefoot in America for fun in the summertime, but in Greece there are children who must walk barefoot in the snow. It is to these we minister by our clothing relief program, our children's food stations, our medical help—and above all our scripture distribution and preaching of the Gospel. We must, of course, help the parents, too, and so provide a well-rounded ministry. In our Orphanage and Christian Day School, in the hospitals and sanitariums, in the poverty-stricken mountain villages and wherever the need exists, our intrepid missionaries go with relief in one hand and the Word of God in the other. Will you go with them to show the mercy of God to these people? Write to: Rev. Spiros Zodhiates, Gen. Secretary, American Mission to Greeks, Inc. Dept. C., P.O. Box 423, New York 36, N. Y. (In Canada, 90 Duplex Ave., Toronto 7, Ontario.)



# Meditations on Christ's Death and Resurrection

Rev. T. DeWitt Talmadge, D.D.

*"All thy garments smell of myrrh and aloes." Ps. 45:8.*

ALOES means bitterness all the world over; and when Christ comes with garments bearing that particular odor, they suggest to me the bitterness of a Saviour's sufferings . . . Oh, was it not all aloes? Our sins, sorrows, bereavement, losses and all the agonies of earth and hell picked up as in one cluster and squeezed into one cup, and that pressed to His lip until the acrid, nauseating, bitter draught was swallowed . . .

All this for Himself? All this to get the fame in the world of being a martyr? All this in a spirit of stubbornness, be-

cause He did not like Augustus? No, no. All this because He wanted to pluck you and me from hell. Because He wanted to raise you and me to heaven. Because we were lost and He wanted us found. Because we were blind and He wanted us to see. Because we were serfs and He wanted us manumitted. Oh, ye in whose cup of life the saccharine has predominated; oh, ye who have had bright and sparkling beverages, how do you feel towards Him who in your stead and to purchase your dis-enthralments took the aloes, the unsavory aloes, the bitter aloes?

*"Without shedding of blood is no remission." Hebrews 9:22.*

SIN is such an outrage on God's universe that nothing but blood can atone for it. You know the life is in the blood, and as the life had been forfeited, nothing could buy it back but blood. What was it that was sprinkled on the door-post when the destroying angel went through the land? Blood . . . What was it that the priest carried into the holy of holies, making intercession for the people? Blood. What was it that Jesus sweat in the garden of Gethsemane? Great drops of blood. What does the wine in the sacramental cup signify? Blood. What makes the robes of the righteous in heaven so fair? They are washed in the blood of the Lamb.

What is it that cleanses all our pollution? The blood of Jesus Christ, that cleanseth from all sin.

I hear somebody saying, "I do not like such a *sanguinary* religion as that." . . . But . . . if a hundred thousand men go out to battle for their country, and have to lay down their lives for free institutions, is there anything ignoble about that? No, you say; "glorious sacrifice rather." And is there anything ignoble in the idea that the Lord Jesus Christ, by the shedding of His blood, delivered not only one land, but all lands and ages, from bondage, introducing men by millions and millions into the liberty of the sons of God?

*"He is not here, but is risen." Luke 24:6.*

SUBJECTS of a conquering Lord who yet calls us not servants but friends, shall we not work for Him with greater zeal and more conscious fidelity in days to come, than in the past? Shall we not take it to our hearts that He is living and present, not absent and dead? He is ours and here. Sometimes we talk about our Jesus as if He had once been with us, but as if now in the serenity of heaven He had removed to an infinite distance. We make of our Saviour an abstraction, and our teachings of Him

fall on the hearts that hear, like icicles, and glance off hard, glittering and cold. Not so, dear friends . . .

Let us talk of our Master, and work for Him as if He were here, and close to us. In our prayers let us press near and take hold of the hand that was pierced. Let us ask that angels may roll the barriers of unbelief away from all our hearts, and so, on the "stepping-stones of our dead selves," let us mount to things higher and nobler.





# Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

VOL. 16 APRIL, 1955 NO. 4

## CONTENTS

Meditations .....	2
Letters to the Editor .....	4
Editorial .....	5
Stars of the Pulpit .....	9
Candle of the Month .....	13
You Be the Judge .....	15
Eyes of the World .....	16
Lives that Speak .....	18
Behind the Purple Curtain .....	22
Open Forum .....	28
Book Review .....	30
Propaganda! .....	31
Ipse Dixit .....	32

## Redemption

Conscience imposes ideas upon us, and we cannot evade their consequences. I cannot champion the whole faith, the whole beliefs, the whole ideas which the priests of this chamber maintain. Nevertheless, if I were a priest, . . . if, while occupied in the most sublime mysteries of religion, I were to share all your faith, I would say: The Creator humbled Himself to us; those hands which fashioned the world were pierced by the vile nail of servile torture; those lips which breathed the breath of life uttered the sigh of death; He who gathered together the waters was athirst; He who created the light, felt darkness closing over His eyes; the redemption which He wrought was for this worm, this wretched worm of the earth, whose name is man; and yet the blood of His wounds has been shed in vain, for everywhere upon this earth . . . there are men without family, without dignity, without conscience, machines rather than responsible beings . . .

Now rise up, ye slaves! for ye have a country; ye have received your redemption, for God is there. And you, ye slave-traders, flee, flee from the wrath of heaven; for you, in reducing man to slavery, have done violence to liberty, have done violence to equality, have done violence to fraternity, and canceled the evangelical promises which were sealed with the divine blood of Calvary.

**Emilio Castelar,**

*Pres. of First Republic of Spain (1873)*

**Editor: Walter M. Montañó**

**Converted Priests on the staff of Christ's Mission—** • ANGELO L. LO VALLO • FRANCIS J. KIEDA • ALFREDO FLOREZ • CARL MRZENA • LUCIANO NEGRINI • THOMAS COURRET • GASPAR LANGELLA

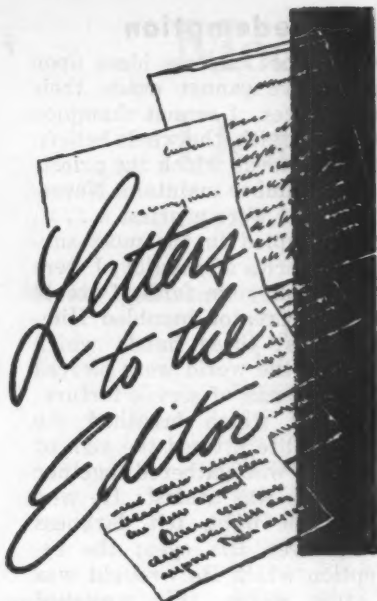
**SUBSCRIPTION PRICE** — 1 year, \$2.00; 2 years, \$3.50; 3 years, \$5.00; single copy, 25c; 50c additional for subscriptions outside U. S. A.

**FOREIGN REPRESENTATIVES** — Rev. Edwin J. Taylor, Protestant Truth Society, Grimaby Beach, Ontario, Canada; Evangelical Publishers, 336 Bay Street, Toronto 1, Canada; Old Baptist Union Book Depot, 79 Reginald Street, Luton Beds., England; Publishers Association, R. 4, Yanson Building, Legaspi City, Philippines; Keswick Book Depot, 815 Collins Street, Melbourne, AUSTRALIA; Tasmanian Protestant Federation, 64 Brisbane St., Launceston, Tasmania, AUSTRALIA; Protestant Association of South Africa, P. O. Box 2976, Cape Town, SOUTH AFRICA. All communications, checks and money orders for the Magazine or Christ's Mission should be addressed: CHRIST'S MISSION, INC. — 27 EAST 22nd STREET — NEW YORK 10, N. Y.

**CHANGE OF ADDRESS** — Send your new address with the old one at least thirty days before the date of the issue with which it is to take effect. If possible enclose your address label. The Post Office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent unless you request it accompanied by 25c for each issue requested.

**CONVERTED CATHOLIC:** Copyrighted in 1955 by Christ's Mission, Inc. No part of this Magazine may be reproduced without permission. Published 29th of month preceding. Printed in U. S. A. Application for entry as second-class matter is pending.

**ADVERTISING:** Send inquiries and copy to Robert G. Hawley, Advertising Manager — 27 East 22nd Street, New York 10, N. Y.



#### ONE DOOR

I had a Catholic lady in my office (I am a masseuse) and she told me about her trip to Italy in 1950 and how the Pope opened a door, which happens only every 50 years. Before I could say anything, my little parakeet said: "One door and only one!" Then I told him that Jesus said, "I am the door." Even a little bird can be His messenger.

G.B., Cleveland, Ohio

#### PERFECT LOVE CASTETH OUT FEAR

Your magazine, the CONVERTED CATHOLIC, has helped me so much to get rid of the doubts and fears I've had. Thank you so much. God bless you in this fine work and I hope that many will come to realize that Jesus is the way to salvation.

Mrs. C.B., Valparaiso, Ind.

#### OPENED EYES

I received your new larger CONVERTED CATHOLIC magazine and think it is just wonderful. I will always be thankful for your magazine for keeping me from taking a step that I would have regretted—namely, becoming a Roman Catholic. Your books and magazine have opened my eyes and I am trying to open the eyes of my friends.

Mrs. P.J., Ironton, Ohio

#### TRY IT YOURSELF

Recently I subscribed to your wonderful magazine, the CONVERTED CATHOLIC, and I'm grateful to God for leading me to it.

H.S.M., Wichita, Kansas

#### WE'LL STILL TRY

I was just thrilled with the last issue of the CONVERTED CATHOLIC magazine and just don't see how it could be improved much more.

D.T., Alexander, N. Dakota

#### CARE FOR SOULS

Please find enclosed two dollars which is payment for my subscription to the CONVERTED CATHOLIC magazine.

Thank you so much for being so patient as to wait until I was able to make payment.

I have found much reading pleasure in your magazine. It is such a great help in understanding better the Catholic faith and tends to make one realize what a great blessing it is to be a Christian rather than a Catholic.

But for the Grace of God I could be one of these poor souls in darkness! It is but the love of Jesus that led me and my family to the true light!

Mrs. R.J.M., Pottstown, Pa.

#### POWER OF PRINTED WORD

It will be a surprise to you to receive a letter from an unknown African friend. One day I was reading a certain tract and I saw your address on it.

First of all, I was saving a fetish but through the tract I have repented through the Holy Name of our Lord Jesus Christ.

Try to send me a Holy Bible and many books to be distributed to my friends who have not heard the Gospel as yet. May the Lord bless you.

O.T., Oyoko-K'dua  
Gold Coast, B. W. Africa

#### THRILLING

Am enclosing a few names and addresses for a free three month subscription as listed in your November issue.

Am enjoying the magazine very much, as I was a Catholic when a friend subscribed, and had the CONVERTED CATHOLIC magazine sent to me for a year. I must say that if one will read he will be converted. Thanks so much for what I've learned.

J.M., Cadott, Wisc.

#### EXPECTANTLY

I look forward to receiving your magazine each month.

The articles, style of writing, and zeal for truth which permeate the publication all deserve highest commendation. God bless you mightily.

V.C.H., Lynwood, Cal.

#### GOD COMMENDED HIS LOVE

Right here in the place where I work as a Minister of the United Church of Christ, we have a strong opposition from the Roman Church. Time and again we have been called Devils and other names. But amidst the calling of names, the work is little by little going on in its progress. Recently, with the help of your magazine, two devout Roman Catholics have been converted to the footsteps of our Master Jesus Christ. Indeed your magazine has been instrumental in many things of discussion here. I am using it in some of my doctrinal classes, held in the homes of the natives here. I owe you a great debt.

Rev. C.M.L., Philippines

#### AWAKE CLERGY

I have taken the liberty of filling three subscription blanks in the hope of arousing some of my colleagues the menace of Roman Catholicism in America. I hope you will see fit to accept these names and open the way for more clergymen to the work you are doing.

I have already told some of the men, all of whom I know personally about your magazine.

May the Lord bless you in your continuing defense of the truth. I have contributed to your work in the past.

Rev. F.Z., Wildwood, Florida

#### 20th CENTURY REFORMATION

I enjoy your magazine and feel it supplies a much needed service in placing before our people the great dangers facing the true Church and our nation alike. It is hard to understand but church leaders can be so blind to danger. The Reformation period problems are facing us and oh, how necessary it is to have our eyes opened to the enemy at the door.

N.K.B., Bally, Penna.

#### STRAIGHT FACTS

I am sending two dollars for my renewal to your magazine. I cannot miss reading a single copy. It is the only paper that gives facts straight from the shoulder. I have made a special study of Rome and her undercover work of destruction for thirty-five years. Your God-sent periodical surely is coming down the line with facts every American should know.

I am constantly praying for you and your wonderful work.

C.H.G., Hickman, Ky.

#### USING SCRIPTURE

I have greatly enjoyed your magazine this past year. Your constant use of Scripture as proof in your fine articles is very commendable. Keep it up!

T.H., Milwaukee, Wisc.

#### AUSPICIOUS INTRODUCTION

I was introduced to Christ's Mission through *American Freedom and Catholic Power* [by Blanshard], and I think you are doing the country a real service. So much publicity is being given the threat of Communism that the very serious threat of totalitarian Catholicism is being ignored. It is interesting to observe that the countries where Communism is a real threat are almost all predominantly Catholic, while the ones in which it has made the least gains are Protestant (England, United States, Norway, Sweden, Denmark). I note that you are getting "under the skin," so to speak, of the Catholic authorities, and in standard fashion, friends of yours are being tagged Communist. I refer to Winchell's reference to the Freedoms Foundation recently as being "left wing" — an old McCarthy ruse.

C.R.K., St. Louis, Mo.



## EDITORIAL

WALTER M. MONTAÑO

### THE ENIGMA OF SENATOR MCCARTHY

POLITICAL, SOCIAL, AND RELIGIOUS issues have often clustered around men who have appeared on the stage of history without any given lines or assigned roles and who have altered wittingly or unwittingly the course of events, precipitating a crisis or ringing down an unexpected denouement. On occasion new political parties have been formed, new churches established, new institutions conceived, new ideologies evolved.

Often these individuals who catalyze events around them or crystallize new patterns are not intentionally responsible for their own eventual significance or pre-eminence: they are merely what their followers or their enemies have made of them. Often such individuals seize control of a situation after it has been compounded from their own peculiar characteristics: they are opportunists of their own unpredictable circumstances.

Under this general classification falls Senator Joe McCarthy, alternate hero and villain, who appeared on the American political scene probably without any pre-conceived notion of establishing what people have dubbed McCarthyism. As we consider this subject, we wonder if this latest ism is not already passé — or will there be people with a touch of fanaticism who will still insist on keeping the name alive as a pretext for furthering an ideology they wish to perpetuate?

To approach the subject more concretely, what are the forces behind the perpetuation of McCarthyism? What are their motivations? How do they evaluate McCarthy in the scheme of things?

#### DEMAGOGUE AND OPPORTUNIST

Classifications vary. *Time* magazine, as early as October 22, 1951, pronounced him a demagogue:

he "found an area of emotion and exploited it. No regard for fair play, no scruple for exact truth hampers Joe's political course." A year before, the *New York Post* had classified McCarthyism as a "discernible condition — an atmosphere of suspicion in which men become willing to sacrifice traditional American Constitutional safeguards... a kind of... Smear Inc. — run by a cynical and calculating operative." (September, 1950) *Look* magazine later declared that it was a great mistake to consider him a demagogue. (June 16, 1953)

A study of the various political colors attributed to the Senator will reveal much more than we have space to mention. However, our interest is not primarily political; we are concerned rather with discovering how much of a part the Roman Catholic Church has played in creating this extraordinary situation in America.

To begin with, the Vatican has recently declared — perhaps we should say, reiterated — in no uncertain terms the fact that the sphere of the Roman Church is not only spiritual but political as well. Along this line, the Vatican is the main shareholder in the organization of parties such as the Christian Democratic Party and its allies and counterparts in various parts of the world. There is justification for believing that the Roman Church would like to establish a similar party in the United States. This stratagem was manifested when Al Smith appeared in the political arena of the U.S. Who will assert conclusively that McCarthy is not a second Al Smith, for the purposes of the Roman Catholic hierarchy?

Opinion is divided. On the one hand there are those within the Roman Catholic Church who are against McCarthy, but significantly they are in the minority, such as the priest from St. Paul, Minnesota, and Bishop Bernard Sheil of Chicago. Like a lone voice, Rev. Vincent O'Connell denounced McCarthy as "the greatest opportunist who ever walked the face of this world. Anyone



who used the Communist issue for partisan politics is not a friend of the people of the United States of America." (A.P. dispatch, Sept. 6, 1954)

### THE FATE OF THE BISHOP

Bishop Sheil's fate has left much room for speculation. It will be remembered that shortly after he criticized McCarthy sharply, he was retired as president of the Catholic Youth Organization, which he had founded. The reason seems to have been quite obvious to a number of people. According to Mrs. James Thorsen of Albuquerque, national chairman of the private organization Americans for McCarthy, "Bishop Sheil . . . has in the words of the Catholic Church been silenced. That is, he has been put in a position where his left wing activities will not do any more harm." Mrs. Thorsen was speaking over a Mutual Network open-forum type of program. (Denver Post Nov. 1, 1954)

Speaking of the Bishop's unexpected retirement, columnist Hal Burton had this to say about the price of opposition: "The reason, as far as I can see, was his attack on Senator Joe McCarthy. He was the first Catholic prelate to speak out against the methods and techniques of this reprehensible man . . . The words needed to be spoken, and Bishop Sheil spoke them well. But from the newspapers I can gather that they did not sit well with many Catholics." Presumably, "the main mission of a . . . Bishop . . . is to minister to the spiritual needs of his flock. Yet it has long been established that the Catholic hierarchy takes an interest in political affairs . . .

" . . . Bishop Sheil's remarks . . . were couched simply and colorfully, to enlist the interest of a labor audience, but wholly in good taste and, considering everything, in considerable mildness. It would be a tragedy if the church, which contains a sizable minority opposed to McCarthy and his methods, should allow itself to be cowed by a possible majority that is so terrified by the specter of communism that it is willing to approve a man who proposes to adopt its central tenet — the abolition of due process of law and the elementary principles of justice.

"Already, McCarthy has succeeded in driving a small wedge between Protestants and Catholics by his sanction of attacks on the former denomination. This wedge will grow even more sizable if his own church permits him to go unchallenged — or mistakes the sound of the noisy for the voice of its entire body of communicants." (Newsday, Oct. 8, 1954)

### VULNERABLE "SACRED COW"

The Roman Catholic Church officially has accused anyone who opposes McCarthy of bias against the Roman Catholic religion — a fact which makes the Senator very vulnerable. The evidence is hard to deny. Msgr. Edward R. Martin, appearing at a New York meeting as the representative of Cardinal Spellman, made a startling

charge, which he stated unequivocally: "I personally know that over \$5,000,000 has been pooled to kick Joe out of the Senate, and that's only a small portion of what is pouring into Washington. The reason is *solely because of his Catholic ideals*. I know Joe is a really sincere Catholic." He urged his listeners to have "the same type of courage that Senator McCarthy has." (New York Daily News, Nov. 8, 1954. Italics added.)

In response, McCarthy said he knew that "vast amount" of money had been raised to "harm" his activities, but he contradicted the statement that his religion had anything to do with it, adding that attempts to halt him would have been made regardless of his religion.

The only follow-up on the story, as the Denver Post pointed out editorially (Nov. 15, 1954), was that Cardinal Spellman emphasized later that those who represent him have "the sole responsibility of conveying the greetings and blessings of the Cardinal — and nothing else." He evidently lacked the courage of a McCarthy to confirm or deny the story.

The Post also had a few things to emphasize: "Those who make inflammatory remarks and involve religion in political affairs bear a grave responsibility to furnish facts upon which their charges may be judged or to confess that they spoke ill-advisedly . . . This is a matter which demands further clarification." To our knowledge, none has been forthcoming.

But it is not only the hierarchy that considers McCarthy a "sacred cow" of the Roman Church. A casual reading of, for instance, Reader's Forum in the Catholic Tablet will turn up many ardent McCarthyite on the lay level. One correspondent wrote (March 20, 1954): "Joe McCarthy is doing a job on the legislative level and he should be a reminder to each and every Catholic to observe the plan of Fatima. He is constantly reminding us of the common enemy; and practically every day of his life, he does battle against it. Let us not be disloyal. Defend him immediately when the opportunity arises. As an adjunct, and definitely most important, we must observe the plan of Fatima; penance, prayers, the Rosary, and our daily duty, then we shall experience that certain period of peace."

### THE MAN AND THE TABLET

But while all this has taken place, the movement for McCarthy has in many quarters grown strong. By mid-November demonstrations for McCarthy's success in his fight against Senate censure were encouraged, if not sponsored, by the Roman Catholic Church. Regarding one such episode, Drew Pearson recounted the following: Hundreds of demonstrators, recruited mainly from Freedom clubs and McCarthy clubs, descended on Washington under the direction of professional organizers — all in the Communist pattern, according to Pearson. When the main contingent left New York by train, they found a copy of the

Tablet, a Catholic newspaper, waiting on each seat. "This contained an inflammatory defense of McCarthy," wrote Pearson.

"As the train chugged toward Washington, the professional organizers wandered down the aisles, giving instructions and whipping up enthusiasm. Significantly, they denounced both Republicans and Democrats.

"One beetle-browed pep leader assailed President Eisenhower as 'soft' on Communism and proposed Senator McCarthy for President. This was greeted with cheers." (*The Jersey Journal*, Nov. 17, 1954)

The most interesting feature of this episode, if true, is the denunciation of both political parties. It is only natural to assume that those who are against them are for something else — possibly a Christian-Democratic party. We merely raise a question.

### THE NUN AND THE PETITION

Not only Roman Catholic church dignitaries and laymen defend McCarthy, but even nuns teaching in parochial schools have taken up his banner. The following letter to Cardinal Spellman from a Mr. Robert L. McCaffery of New Rochelle, New York, is self-explanatory:

"Two of my children attend Immaculate Conception Parochial School in Tuckahoe. They are aged 10 and 11 and are in the fifth and sixth grades.

"All too frequently they receive lectures on the virtues of Sen. McCarthy, who in my opinion is one of the deepest causes for shame we have today. This brain-washing being given my children is a disgrace, and I cannot understand how Church authorities condone it. My daughter in St. Gabriel's High School is also subjected to almost daily praise of the Senator.

"Yesterday, a new low level was reached. Each of my children was requested by the Nun to sign one of the petitions being circulated to obtain ten million signatures.

"In other words, the proponents of Sen. McCarthy are using Catholic schools to obtain what amounts to forgery, if we consider that these petitions should be signed only by people capable of judging the merits of the matter.

"I have been appalled by the number of Catholic friends who boast that they have signed their names and other names several times to the petition.

"But none of them has stooped as low, in my opinion, as these who have permitted this mockery of having infants put their names to controversial matters about which they cannot possibly have a judgment.

"Would you be good enough to let me know who, if any one, in the official ranks of the Church has authorized this activity? I would also deeply appreciate, for the sake of my own personal faith in my religion, any light you can shed as to the

reasons why the Church should be involved in any way in this controversy."

The Cardinal was "not available for comment," according to the *New York World-Telegram* (Nov. 26, 1954).

### THE TOOL IS EXPENDABLE

In spite of all the fanfare and publicity given to Senator McCarthy and his work, we feel that the controversy is not clearly enough defined to merit proper evaluation. The forces pro and con have not yet united under their respective banners to be seen and counted — and here it must be remembered that not all those who are pro — or con — wear the same colors. It should be made unmistakably clear that while a Communist and an evangelical Protestant, for instance, might both find themselves opposed to McCarthy, for whatever reasons, they are not by that token equated or allied. The division between pro and con is by no means as simple as that.

Because the battle lines are not clearly drawn — because, to be more explicit, McCarthy has concentrated all his energies on what he is against and has not indicated all that he is for — we feel that as yet sufficient time has not elapsed for all his actions to be properly pigeonholed. It is too early to offer seasoned judgment as to whether in the end the consequences of his public utterances will be beneficial or detrimental to the general welfare.

But while we as Christians are anti-Communist, we have felt obliged to point out some of the forces that are weakening the effectiveness of the anti-Communist campaign while purporting to do otherwise. Whatever McCarthy has done or will continue doing, the best of his intentions will always be marred by the simple fact of his service and loyalty to the demands of the church which has claimed his allegiance.

It is evident that the Roman Catholic Church would like to keep Senator McCarthy to use him as a tool in their hands. Thus knowingly or unknowingly he has allowed himself to become an instrument of Vatican aspirations in this country. However, what he ought to realize is that in the eyes of his church, he will be a hero only as long as Rome derives benefit from his public life. If he falls from eminence, his church will be the first to abandon him to oblivion or vilify him, if either course is expedient or profitable. The Roman Church has always considered the individual expendable, in the light of the old Jesuitical principle that the end justifies the means and that anything is worth sacrificing for the sake of the "One Holy and Apostolic Church."

### "I HAVE BEEN A FOOL"

A point of interest — and possible comparison — is the fact that among those who are most vocal in censuring Rome's political maneuvers are faithful members of the Catholic Church. The letters

written from Spain by former Colombian President Laureano Gomez, the man who allied himself with the Roman hierarchy to open the bloody persecution against Protestantism, are most revealing. According to an editorial in the influential daily paper *El Tiempo* of March 25, 1954, Gomez blames the Roman Catholic Church for the crimes that have been committed in Colombia — "simply a consequence of Mr. Gomez' own tactic of using the (Roman) Church for his personal and political gain. The bishops against whom he indignantly storms now, are the prelates who accompanied him most ardently in his sectarian campaigns."

Somehow the almost prophetic warning written by the Editor of this magazine to Gomez, when he as President of Colombia became the right-hand man of the Roman Catholic hierarchy in persecuting Protestants, has come to fulfillment. After asking him to reconsider his attitude, we warned him thus: "You hear today the eulogies and receive the adulation of the Roman Church while you are an instrument in their hands. Tomorrow, when for one reason or another, you are down, powerless, the same church will be ready to send you to the stake."

Now, in his letter to Bishop Builes written from Barcelona (June 3, 1954), after weighing the payment he had received from his church, he sadly admitted; "I have been a fool." And on June 24 in his letter to the Provincial of the Jesuits, after accusing them of political intrigues, he confessed: "I have always obeyed the teachings of the Jesuits."

#### THE SENATOR AND BANQUO'S GHOST

From this example of our own day it can be seen how the Roman Church will clear every obstacle out of its way to achieve its objectives — whether that obstacle be a priest, a bishop, a "sect," or a politician. The case of Peron in Argentina is a powerful testimony to the self-seeking of the Church of Rome. Two or three years ago, when the ambitious Evita was filling the coffers of her church, Peron was a hero and his wife a saint. Today, because of his political ambitions, the Roman Church has turned against him, and he in turn is sending priests to jail. The reason? He can no longer serve as a puppet. He has run into conflict with the power motivation of the Roman Catholic Church, which tolerates no rival.

We leave this warning with McCarthy. Whether his own actions or ambitions, he has patronized the Roman Catholic hierarchy of his country, and his accomplishments are being exploited. If, however, he makes one grave miscalculation and seeks his own advancement to the detriment of his church, it is safe to say, on the basis of past observations, that he will be dropped like a hot poker and will suddenly find himself alone, muttering like Laureano Gomez, "I have always obeyed . . . I have been a fool."

For the sake of his country and his own integrity, we would like to see Senator McCarthy take his stand affirmatively for one side or the other. If he chooses to be an American first, he must disclaim and disown the foreign-dominated forces that are trying to use him to their own advantage. If he chooses to serve his church first and his country second, let him make the best of his little moment. If he chooses to place McCarthy above all, we have warned him of Banquo's ghost. He has before him the choice of glory, servitude, or the company of ghosts. The rest is up to him.

#### A CALL FOR HELP

Mrs. Montano and I have appreciated more than we can say the continued prayers and letters of our many friends. Mrs. Montano, however, has been growing progressively weaker, and the doctors say she will require a number of blood transfusions from time to time.

If there are those among our many friends who would be able to donate a pint of blood, we would be most appreciative in this time of desperate need. The blood should be contributed either through the Red Cross Regional Center (there are forty-four in the United States) or through a commercial or medically-sponsored blood bank designated by the local Red Cross Chapter. (The blood can be credited only through the courtesy of the Red Cross.)

The donor should credit the blood to the Los Angeles Red Cross Regional Center, in the name of Mrs. W. M. Montano, Glendale Sanitarium, 1509 East Wilson, Glendale.

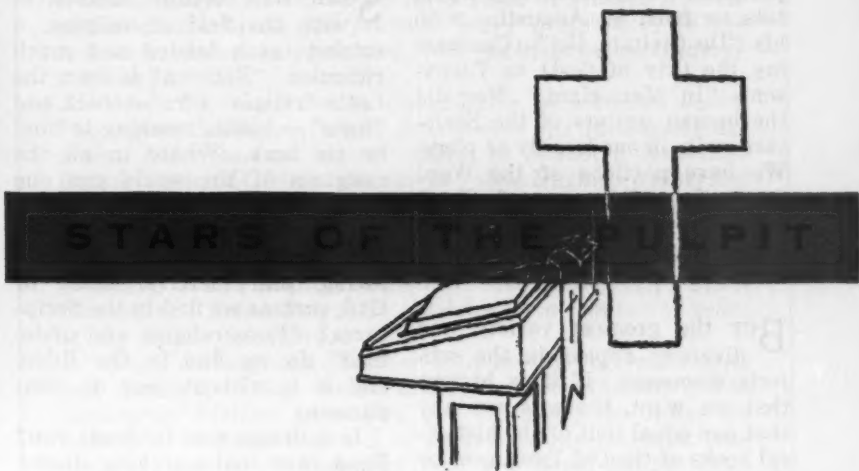
We would be very grateful if the donors would notify us of their identity through the Christ's Mission editorial office (919 So. Central Ave., Glendale 4, Calif.) so that we may express our thanks in a personal way. — W. M. MONTANO

#### Coming in the May Issue—

- Vice President Nixon: Ambassador for the Vatican?
- Mantle of Fear
- The Making of a Dogma
- Mixed Marriages



*"The sum of thy Word is truth; and every one of thy righteous ordinances endureth forever." Psalm 119:160.*



DR. CHARLES L. FEINBERG

# Why We Know the Bible Is the Word of God

*By Charles L. Feinberg, A.M., Th.D.*

the many reasons that form the basis of our united and common knowledge that the Bible is God's Word, we choose four.

## I. THE UNITY OF ITS CONSTRUCTION

Believers are confident that the message in the Scriptures is God's because of the unity that pervades the structure of the Bible. The Bible is one book, yes, but it is also sixty-six books, written not by one writer but by about forty different authors. These men were not of the same rank or station or culture or position or condition in life. Among the writers David and Solomon were kings; Isaiah was a statesman and prophet; Peter, James,

and John were so-called "ignorant" fishermen; Zechariah and Jeremiah were priests as well as prophets, as is clear from their genealogies; Amos was a herdsman and dresser of sycamore trees; Luke was a highly intelligent, cultured and beloved physician; Matthew was a tax-collector; and Paul was a colossal scholar, versed and steeped in all the wisdom of the Hebrew Old Testament, the accumulated traditions of the Rabbis, the current modes of Greek thought, and an avowed pensioner on the grace of God.

These men obviously did not write in one year, or in one generation, or even all in one century. They wrought under

IT IS ON PURPOSE that we have chosen the title "Why We Know the Bible Is the Word of God" for we are not primarily concerned for the moment with what I think or you think, what I believe or he believes, what you surmise, or what they do. We are speaking here of certainties and of such a certainty as is assured to the unified and united Church of the Living Christ.

The discerning believer finds the Christian faith one of certainties, not one of assumptions. Nowhere is this truer than with respect to the Bible itself. Fully forty times do we meet the word "know" in the First Epistle of John in one form or other, and a large percentage is "we know." Certainty and assurance are written boldly across the face of the Christian faith.

But while this is true of our faith and is the heritage of us all, many have not laid hold of it in the measure that is their privilege. A modern writer put it well when he said: "The need of the hour for twentieth century Christians is to come out of the mists and shadows of uncertainty and unbelief, into a faith in the Bible which is an absolutely dominating conviction of its authority and verity as the living Word of the Living God." From among

God over a period of about fifteen hundred years, from Moses to John the Apostle. A similar period in European history would take us from St. Augustine with his "De Civitate Dei" (Concerning the City of God) to Tennyson's "In Memoriam." Nor did the human writers of the Scripture write in one locality or place. We have portions of the Word from the wilderness of Sinai, parts from Syria, books from Arabia, Greece, Italy, and Palestine.

**B**UT the greatest variety and diversity appear in the subjects discussed. If it is history that we want, there is not any that can equal that of the historical books of the Old Testament or that found in the Gospels and Acts. From the presses of our country and other lands there come yearly an unnumbered multitude of new works of historical bearing. Why? Have the facts of history changed? Ah, there you have it. They must admit they do not have all the facts; therefore, of necessity, their conclusions based on partial information cannot be final.

How can they divine what mental processes were at work in the great minds and leaders of the centuries? Nor do mere men fathom the real philosophy of history, that is, the motive and purpose of it all. But listen to the succinct summation of it in the Word of God. Paul says in Romans 11:36: "For of Him (that is, of God, as Source, Origin, Fountainhead, First Cause), and through Him (as Medium, Channel, Sustainer, Governor), and unto Him (as End, Goal, Consummation), are *all things*. To Him be the glory forever. Amen."

Is it poetry that we want? All who know the Book of Psalms are in accord that therein one finds such depth of feeling, such heights of thought, such grandeur of expression as has been found nowhere else in any literature of the world. Poetry of the first order is this. And what shall we say of the Song of Solomon? To say it is superb beyond all

comparison is merely to utter a platitude.

**S**OME MEN occupy themselves with the field of religion, a subject much lauded and much ridiculed. "Religion" is from the Latin "religio" ("re"—back and "ligio"—bind), meaning to bind or tie back. Where in all the religions of the world can one find such a tying back of the sinful, polluted, degraded hearts of man to the transparently holy, loving, and merciful heart of God, such as we find in the Scriptures? "Pure religion and undefiled" do we find in the Bible, and it is without peer or comparison.

Is it drama that interests you? Read that soul-searching drama found in the Book of Job where the minds of erudite men grapple with the age-long problem of the sufferings of the righteous. A professor at Columbia University acclaimed it the best discussion of the question in existence.

**Philosophy?** Note the wise and sententious maxims of the Book of Proverbs. We are personally acquainted with a man who made it his duty to provide every high school graduate of his fairly large city with a copy of this book on graduation. Into its thirty-one chapters has been compacted wisdom for every relationship of life with an outlook that commends itself as approved of God.

**Psychology?** Read with insight the play of minds and feelings in the beautifully simple story of Joseph or take time to meditate on the steps whereby our blessed Lord Jesus led the Samaritan woman to faith in Himself (John 4). Volumes on psychology can add nothing here.

**Medicine?** Quarantine was enjoined by Moses upon the children of Israel in case of certain diseases. The laws of Moses concerning regulations for leprosy, whether in a person, or a garment, or a house, are still the marvel of medical science.

**Political science?** This is the subject of government. Refresh your memory on the manner in

which Moses under God's hand led a disunited band through the wilderness, how they were finally settled in the land, how and under what circumstances they were granted peace and order and how God ruled them through forty-two kings in all. The Books of Kings in themselves form an incomparable treatise on what acceptable government is and what it is not.

**Geography?** No place ever mentioned in the Bible has ever been proved erroneous. Dr. Melvin Grove Kyle, an internationally famous archaeologist, said on more than one occasion that his discovery of excavation in the last one hundred years has in any way invalidated one single statement in the Bible. It was because at least one general in the English Army during the World War believed the Bible and read the account in I Samuel 14 that he won a victory at Michmash. He found the account true to the geography of the land.

**Physiology?** Take but one verse, Leviticus 17:11: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." Bind a cord about your thumb so that no blood courses through it, and it will begin to decay immediately. Why? "The life of the flesh is in the blood." Yet it was only in the 17th century that medical science discovered the truth that the blood circulates in the human body. Moses knew it centuries before Christ. But how? Does not the living God, who made the human body, know its constituent elements? Moses knew it by revelation and by that alone.

**Law?** Every reputable law school in the world studies the Mosaic code of laws (Exodus 20 ff.). Every important code of laws since Moses' time, from Justinian's Code to the Code of Napoleon is indebted in greater or less measure to the laws of Moses.

**Biography?** The best known and most beloved biographies in

the world are those of Abraham, Joseph, Moses, David, Daniel, Paul, Peter, John, and Christ. Need we remind you that the book that tells of these lives is the Bible?

**Astronomy?** Although the Bible is not primarily a book of science, wherever it touches science, it is absolutely accurate. If one were to turn to the statements of the ancient Greeks and Romans concerning matters of the heavenly bodies, he would find such that are both ridiculous and absurd. But come to the Bible and you will see that no word has been found untrustworthy despite the advances of modern science. Has modern astronomy disproved Job's statement (26: 7): "He stretcheth out the north over empty space, and hangeth the earth upon nothing"?

And what shall we say more? For time would fail us to speak of the manner in which the Bible speaks authoritatively of botany, zoology, ethics, biology, ethnology, philology, and geology. (The *Encyclopedia Britannica* admits that the best description of the nature habits and ways of the crocodile — called in Job "leviathan" — and of the hippopotamus — called "behemoth" — is to be found in the Book of Job.)

**PERHAPS** you have been wondering at the recital of these various subjects, and it may be that you have begun to think the Bible a mere conglomeration of many discordant elements. Ah, there is the point! Despite all these many subjects, so faithfully presented and discussed, there is but one central theme throughout the entire Book—the redemption of sinful man by a holy and righteous God through the willing sacrifice of God's Son on the Cross of Calvary for all men.

Such is the unending wonder of the unity of the construction of the Bible. Such unity and harmony demand the supervision of a wise God. Attempt to achieve such harmony today on but one subject — say, medicine, or in one specialized field of that subject — say, the study of the human heart in its functions and

*Dr. Charles Lee Feinberg, A.M., Th.M., Th.D., Ph.D., like the first Christians who ever existed, was born and reared in an orthodox Jewish home. In his early years he studied Hebrew and related subjects for fourteen years preparatory to the rabbinate. Later he graduated from the Hebrew Institute of Pittsburgh.*

*After his conversion to Christianity, he attended Dallas Theological Seminary, where he received his theological degrees. Later he took special studies at Southern Methodist University in Old Testament and at Johns Hopkins University in Archaeology and Semitic Languages, for which he received his Ph.D.*

*In 1948 Dr. Feinberg went to the Talbot Theological Seminary in Los Angeles as Director and Professor of Semitics and Old Testament, after teaching for a number of years at the Dallas Seminary.*

*Dr. Feinberg is a member of a number of fraternities and societies, among them Phi Alpha Theta (history), The Society of Biblical Literature and Exegesis, the American Schools of Oriental Research at Jerusalem and Baghdad (Associate), and the Philosophical Society of Great Britain (Fellow). He is the author of PREMILLENNIALISM OR AMILLENNIALISM? and THE SABBATH AND THE LORD'S DAY and has written many articles, particularly for BIBLIOTHECA SACRA, a century-old theological quarterly. He is listed in WHO'S WHO IN THE CLERGY and WHO'S WHO IN THE AMERICAS.*

diseases. You will soon find it the impossible task that it is.

To what shall we compare it? It is as though one man entered a cathedral and struck a note on the great organ and then left. Thirty-nine other men at different periods did the same. If we were to gather these notes together (if that were possible) and find they made up the great work, Handel's *Messiah*, should we say it just happened that way? No. We should be justified in believing some great mind had supervised it. Who then could oversee the writing of sixty-six books by about forty different authors of different ranks over a period of about fifteen hundred years on such a multiplicity of subjects? No one but God! The Bible is God's Word, we know, because of the unity of its construction.

## II. THE CONTINUITY OF ITS EXISTENCE

It is the consensus of conservative and reverent Christian opinion that the Bible is God's Word because of its continued existence. True, the works of Shakespeare, Milton, Virgil,

Ovid, and Browning are still with us. But who has ever sought to destroy them? Some books may survive without persecution; the Book has lived on in spite of it. Because it is from God, Satan has ever opposed it.

Century after century men burned it. Attempt after attempt was made to blot it out. Heathen philosophers like Celsus and Porphyry shot their most fiery darts at it. Julian, the Apostate, nephew and successor of Constantine the Great, tried more than once to disprove the truths of the Bible, especially the prophecies, but utterly failed. Having ascertained that the Bible taught that Jerusalem would not be rebuilt until the times of the Gentiles were fulfilled (Luke 21:24), he sent out a crew of men to rebuild Jerusalem, so determined was his opposition to the Word of God. A fire broke out of the ruins, the men were destroyed, and the venture was stopped.

Diocletian, the Roman Emperor, instituted in 303 A.D. the worst attack on the Bible ever known. Almost every Bible was destroyed; multitudes of Christians perished; a column of tri-



umph was erected with the Latin words: "The Name of the Christian has been extinguished." Yet in 325 A.D., less than a quarter of a century later, Constantine declared the Bible the supreme authority in all the deliberations of the First General Council, at Nicaea, which affirmed in opposition to Arius, that Christ was not the created Son of God, but very God of very God, the uncreated Son of the Father.

**T**HINK of the opposition to the Bible on the part of the ruling Church throughout the Middle Ages. Those who adhered to it and loved it were hounded and persecuted. It was withheld from the common people as it is in some parts of the world yet. Luther, the great German Reformer, was fully grown before he had seen a Bible. His colleague, Carlstadt, at the University of Wittenberg, had his degree of Doctor of Theology without having read it.

In the nineteenth century the attacks came from three entirely different quarters, but they had a common root. We refer to the German rationalism of men like Baur, Strauss, Eichorn, Graf, Wellhausen, who denied the supernatural, the miraculous, and explained the whole history of Israel on an evolutionary basis. We think of the liberal thinkers of England like Bolingbroke, as well as the deists, who ruled God out of His created universe. We are reminded, finally, of French infidels like Voltaire, who said that in one hundred years the Bible would not be found except as an antiquarian curiosity. Most interesting it is, then, to us to know (with his pronouncement in mind) that the British and Foreign Bible Society has a Bible depot on the very spot Voltaire made that statement, a station that sends out the Scriptures by the thousands annually.

The attack on the Scriptures most in favor today with the enemies of the Word is the so-called scientific. Many confidently assert that although the Bible has survived all past attacks, it is hardly a match for science.

Since "science" means "knowledge" and God is the source of all true knowledge, how could science and the Bible, the revelation of the mind of God, be in disagreement?

A manifesto was drawn up and signed by 617 scientific men, many of them the most eminent in the world. This document, now in the world-famous Bodleian Library of Oxford, England, deplores "The unadvised manner in which some are placing science in opposition to Holy Writ" and predicts that the time will come when the two records will be seen to agree in every particular. Sir Isaac Newton, a Christian and close student of both science and the Scriptures, bore similar testimony long before.

**L**ET US NOTE only one example of the harmony between science and the Bible. According to Herbert Spencer, the English philosopher and scientist, the five essential concepts of science are time, space, matter, force, and motion. These all are found in the first three verses of the Bible: "In the beginning" — time; "heavens" — space; "earth" — matter; "the Spirit of God" — force; "moved" — motion.

Today the Bible, despite all opposition, human, demonic, or Satanic, is being sold by tens of millions yearly in almost every language of the globe. Our Lord had said: "Heaven and earth shall pass away, but my Word shall not pass away." (Matt. 24:35) The psalmist declared: "Forever, O Jehovah, Thy Word is settled in heaven." (Psalm 119:89) Peter, centuries later, wrote concerning believers: "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." (I Peter 1:23) Isaiah unequivocally bore the same record: "The grass withereth, the flower fadeth; but the Word of our God shall stand forever." (Isaiah 40:8)

An eloquent American bishop once said: "Think of it, the same word, brilliant with eternal youth, skin without scar, organ without disease, voice without

weakness, step without failure, eye without dimness, the untouchable, unharmed, scatheless Word of God."

### III. THE SCOPE OF ITS SUBJECT MATTER

We know the Bible is the Word of God because of the remarkable range of its subject matter. Reflect for the moment on what the Scriptures reveal of a Supreme Being. If the philosophies of men are studied, it will be seen that however close they may come to the truth, yet they always fall short of it. The Bible reveals the only Supreme Being who is the true and the living God. The reality of His Being is revealed, not argued. The Bible speaks of Him as readily and authoritatively as it does of other themes.

Even the atheist is dependent upon the Bible for the knowledge of the kind of God in whom he does not believe. When men write of what is beyond them, they employ mitigating terms, "it seems to me," "it appears that," "it is safe to assume," "perhaps," "maybe," and a host of others to cover over lack of certainty. Read the Bible and note the definiteness and assurance and certainty in every book and line.

The same blessed Book that discloses the Person and Being of the triune God reveals the origin, preservation, and purpose of all the created universe. It brings before us man, his creation at the hand of God, his position in God's creation, his disobedience and sin, his refuge in salvation, and his intended destination. The Word of God speaks as freely of eternity and the unseen as it does of time and the seen. Its program stretches from eternity past to the eternity future with all its untold blessedness for the redeemed.

**T**HE Bible is the only book that foretells the future as accurately as though it were history. So wondrously has this been done that unbelieving critics of the Word have for long contended

(continued on page 26)

THE observance of Lent is signalized to the non-Catholic world by two events of greater or lesser significance: Mardi Gras—"fat Tuesday"—usually celebrated in certain cities as a carnival, and Ash Wednesday, the day following, when Catholic friends have their foreheads smudged with ashes.

The custom of observing Lent forms the basis of a rather fascinating study, for it illustrates particularly well how customs and ritualistic practices crept into the early Christian Church—practices which gradually became juridical necessities and were eventually enacted into Canon Law, or the official body of laws of the Church of Rome.

The word "Lent" itself is derived from the Anglo-Saxon term "lengthen," meaning "spring," since it has reference to the season in which the fast occurs.

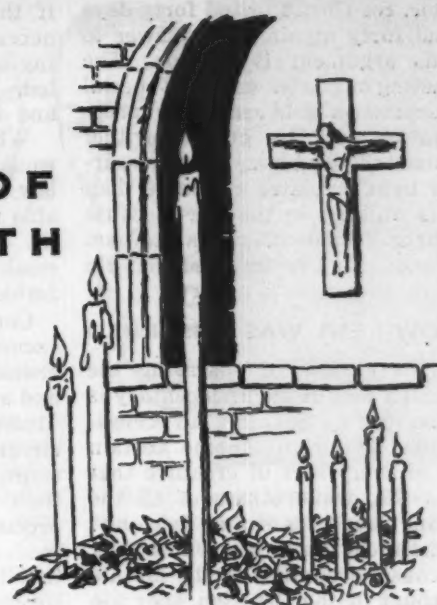
#### ORIGIN OF LENT

All authors do not agree as to the origin of Lent. Several Christian Fathers of the Roman Church as early as the fifth century adhered to the view that the forty days' fast was of Apostolic origin. Leo, for instance, who was bishop of Rome from 440 to 461 A.D., exhorts his audience to abstain in order that they might "fulfil with their fasts the Apostolic institution of the forty days"—*"ut apostolica institutio quadragesima dierum jejuniis impleatur."*<sup>1</sup> Irenaeus in a letter to Pope Victor implies that there could have been no Apostolic tradition with regard to Lenten fasts, however.<sup>2</sup>

In the fourth century, after the Christians emerged from the Catacomb Age, it was believed that nothing was more effectual to repel the assaults of evil spirits and to propitiate the Deity than fasting. The rulers of the church commanded fasts by express laws. The Quadragesimal or Lenten fast was deemed more sacred than all the rest, though the number of

## CANDLE OF THE MONTH

*In March and April of this year the Roman Calendar marks off a forty-day period between Mardi Gras and Easter Sunday for a long spring fast.*



## LENT

### *It Happens Every Spring*

*by Francis J. Kieda*

days was not as yet determined definitely. The Quadragesima at first meant only forty hours. Later on it was extended to several days and even weeks, and at last was fixed at thirty-six days.

In the Oriental churches Lent began with the seventh week before Easter, because two days in each week of the fast were suspended, but in the Western churches it started with the sixth week, because they fasted on Sundays. Finally, Gregory the Great in the sixth century added four more days to the Lenten fast so as to make it a full forty days. In the fourth century, however, the fast was to a great extent optional, and the people were merely exhorted with entreaties to its observance.<sup>3</sup>

Robert Bellarmine, of the Society of Jesus, among various reasons advanced the following for

the institution of Lent:<sup>4</sup> He says that Christians observe the Lenten fast that they may repent for the sins of the whole year. We may justly ask, is it enough for a man to repent for his sins only once during the year? A sinner is justified by faith through repentance, which entails a change of mind, a true conversion, or right-about-face.

Bellarmino further argues that the Lenten fast was instituted to fulfill the saying of Jesus, "When the bridegroom shall be taken away, then shall they fast." (Matt. 9:15) But our Lord spoke only to His apostles, who enjoyed His physical presence. If Bellarmine be right, then the Montanists came closer to the sense, for they observed the Lenten fast immediately after the ascension.<sup>5</sup>

He also says that we should imitate Christ as much as we are

able, for Christ fasted forty days and forty nights. The answer to this argument is obvious. The fasting of Christ was for a special purpose—a soul-searching preparation for His great spiritual ministry—and was not necessarily to be emulated any more than His walking on the sea. Because Christ fasted after His baptism it should not be inferred that He gave us a rule to observe.

#### HOW LENT WAS OBSERVED

The custom of observing the Lenten fast in the fifth century is described by Socrates, an ecclesiastical historian: "Some abstain from every sort of creature that has life, while others of all the living creatures eat of fish only. Others eat birds as well as fish, because, according to the Mosaic account of the Creation, they too sprang from the water; others abstain from fruit covered with a hard shell and from eggs. Some eat dry bread only, others not even that; others again when they have fasted to the ninth hour (three o'clock) partake of various kinds of food."

Until recent times, those who observed the fast in the Roman Catholic Church abstained from flesh meat and from all things derived from flesh, such as milk, cheese, butter, and eggs.

#### CANON LAW AND LENT

The Code of Canon Law of the Church of Rome, which has been in effect since 1918, introduced various changes in Lenten customs. Since that time, everyone over twenty-one years of age and under fifty-nine is bound to observe the law of fasting.

All the weekdays during Lent are days of fast. On Ash Wednesday, the Fridays in Lent, and Holy Saturday until noon, complete abstinence from meat is prescribed besides the fast. On days of fast only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except

if the day is also one of abstinence, as already mentioned. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. It is allowable to interchange the time for the dinner repast and the light meal. Fish and flesh are no longer forbidden at the same meal.

Certain legitimate causes may excuse one from the law of fast. Delicacy of health, actual illness, and a state of convalescence from illness are considered extenuating circumstances. The poor are exempt, apart from the nature of their employment, who cannot procure sufficiently nourishing food, and so need to take the food they have in larger quantity. Laborers and artisans of various sorts are also excused.

The list of distinctions and contra-indications becomes formidable if one chooses to investigate them and is reminiscent of all the juridical involvements and legalism of the ancient Pharisees, who paid tithe "of mint and anise and cummin" and "omitted the weightier matters of the law, judgment, mercy, and faith." (Matt. 23:23)

#### REAL ORIGIN OF LENT

Actually, the forty days' fast during Lent can be traced to the pagans of old. According to Hislop, "The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess (Astarte). Such a Lent of forty days, 'in the spring of the year,' is still observed by the Yezidis or Pagan Devil-worshippers of Kurdistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in spring by the Pagan Mexicans . . . 'Three days after the vernal equinox . . . began a solemn fast of forty days in honor of the sun.' Such a Lent of forty days was observed in Egypt . . . This Egyptian Lent of forty days . . . was held expressly in commemoration of Adonis or Osiris, the great mediatorial god."

What did the Church of Rome actually do? She skillfully ad-

justed the calendar to her own aims, pursuing her usual policy of compromise and expediency. To attract pagan worshippers, she fused the Christian and pagan feasts together, to the point where the boundary line between the black of heathenism and the white of Christianity has been lost to her adherents in the twilight of empty ritual.

#### FASTING AND THE BIBLE

In the Old Testament fasts were enjoined on certain occasions. In Zechariah 7:5, there is a reference to frequent fasts, but they were evidently not enforced or obligatory. That there is no virtue in fasting of itself is clear from the words of the Lord to His people as recorded in Jeremiah 14:12: "When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them . . ."

By implication, the idea of a fast was to permit an individual to deny himself for his own spiritual edification, as he saw fit—to afflict himself voluntarily in time of sorrow or distress. Nature itself in fact frequently takes the edge off hunger in such circumstances, thus aiding the individual in his search for spiritual strength and composure by shifting the emphasis away from the gratification of physical needs.

In the New Testament there are a number of references to fasting. Christ fasted, as already noted, and made mention of the practice, as on the occasion when He spoke of the kind of devil that "goeth not out but by prayer and fasting." (Matt. 17:21) The coupling of prayer with fasting is noteworthy, since the latter was meant to be an aid to the former. Evidently Paul frequently found it to be so since he found himself "in fastings often" (II Cor. 11:27) during his extensive ministry.

#### NO FASTS INSTITUTED

It does not appear by our Lord's own practice, or any commands that He gave to His disciples, that He instituted any particular fasts. However, one may infer that He anticipated that His followers would find occasion to



fast, particularly after He, the "Bridegroom," had left them. (Luke 5:33-35) He did give definite instructions regarding ostentation and sincerity, however, in His Sermon on the Mount:

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18)

This injunction would seem to rule out the aforementioned ritual of Ash Wednesday, which begins the fast of Lent. The Psalmist recognized the emptiness of outward ritual apart from any inward conviction when he wrote out of deep experience: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:16, 17)

The Apostle Paul writing to the Romans (14:3, 17, 19) epitomized the whole question: "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth . . . For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."



### On the Defensive?

Sometimes, we find, under the guise of goodness, what would seem to be a deliberate exploitation of the poor. One particular story exemplified this fact, coming from Dallas, Texas . . . The call came out over the loudspeakers . . . "Boys and girls, we've got some candy. If you want some, come to the [Protestant] church. Hurry now." "You need shoes? Come down to the . . . church. We'll have them for you."

These calls go out in a territory that the article states as being made up mostly of Latin Americans. The article concluded with this statement. "Brother . . . always has had enough presents. And because Christmas is the birthday of the Lord, he will have baptizing at this church on Christmas night."

Pity these poor people whose needs are definitely great! . . . Here, in America, we see these tactics at work and we begin to understand a little better why the long-suffering nations of South America often become angry with the tactics of evangelizers from the United States . . .

No wonder this same denomination recently made the front page with its story of large increases in membership. Why is it that this type of proselytizing goes on by these sects in Catholic-populated areas, but very seldom do you see this in such territories as our own State of North Carolina? Could it be that these sects, spending thousands of dollars to "christianize" Catholic areas, are unable to make any headway unless they resort to such tricks as these?

At the same time, let Catholics take note of these deeds being carried on. Never let anyone put a Catholic on the defensive about the way in which the Catholic Church calls souls to God. You would never see, in any paper, such a story as this about a Catholic priest or a Catholic charitable organization. Our approach is strictly as a religious organization in works of conversion . . .

G. O'VANNEY

North Carolina Catholic  
Jan. 7, 1955

Roman Catholicism is making a calculated bid for the loyalty of people in Formosa. People have been told that the Roman Catholic church in Formosa has received a special edict from the Pope allowing Formosans to continue to worship their ancestors providing they will also worship Jesus. Between 500 and 600 priests have been sent to the island in the effort to win it for Catholicism. Beautiful new Catholic churches have been erected in even the smallest of towns. In some areas, a church is reportedly promised if four people will promise to join it. Food and clothing are offered to all who will enter the church, and sums of money have been offered to those who will burn their idols and subscribe to the Romanist faith. Free scholarships are being given promising young people to Catholic schools and seminaries elsewhere in the world.

The Evangelical Christian  
Nov. 1954

<sup>1</sup> Migne, *Patrologia Latina*, Vol. LIV, p. 633.

<sup>2</sup> Cf. Eusebius, *Historia Ecclesiastica*, V, xxiv.

<sup>3</sup> James Murdock, D.D., *Mosheim's Institutes of Ecclesiastical History* (London, 1848) p. 156.

<sup>4</sup> St. Robert Bellarmine, S.J., *Opera* (Ingolstadt, 1601) Tom. 4, lib. 2, de bonis operibus, cap. 16, p. 1458 ff.

<sup>5</sup> See Andrew Willet, D.D., *Synopsis Papismi, or, a General View of the Papacy*, Vol. III (London, 1852) p. 240.

<sup>6</sup> Socrates, *Historia Ecclesiastica*, V, 22.

<sup>7</sup> Alexander Hislop, *The Two Babylons, or the Papal Worship* (New York, 1953) pp. 104, 105.



## EYES OF THE WORLD

### A Question of Loyalty

Msgr. Pius A. Benicasa, of the Buffalo diocese, arrived in Rome by air on December 31, 1954. He has been appointed by the Pope to contribute his services to the Papal Secretariat of State. Cardinal Spellman was at one time connected with the Vatican in the same capacity.

### Parochial Schools Press for Aid

Recently, Roman Catholic Archbishop of Cincinnati, the Most Right Rev. Karl J. Alter, demanded certain "peripheral" services, such as transportation and health and welfare aids to parochial schools. In an address delivered to the Archdiocesan Council of Catholic Men in Springfield, he also urged that public opinion be mobilized to "bring about a revision" of the U. S. Supreme Court's decision in the McCollum case, which was initiated by Mrs. Vashti McCollum of Champaign, Illinois, in 1948. The Supreme Court then decided that released-time religious education classes held on public school property are unconstitutional.

This decision was criticized by the Archbishop as "an unhistorical interpretation" of the First Amendment of the Bill of Rights.

He attacked in particular the following statement: "No tax, in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion."

### Catholicism in West Germany

All indications demonstrate that in West Germany there is a movement afoot, led by West German government powers, to further Roman Catholic aims throughout the country. Franz-Joseph Wuermeling, Roman Catholic member of the Christian Democratic Union which is headed by Chancellor Konrad Adenauer, and cabinet member of the West German Government in his capacity of "Family Minister," has the duty of persuading West German wives to have more children.

The New York *Herald Tribune* reported that "when legislation giving large families added privileges is proposed, he watches over it to see that it does not become stalled on the way from the Cabinet to Parliament." Also according to the *Tribune*, "he is accused of wanting to abolish divorce and confine marriages to church weddings. Above all, his opponents charge he is trying to Catholicize West Germany."

### "In the Beginning God . . ."

An Augustinian monk, the Rev. Kenneth Dougherty of the Catholic University of America, Washington, D. C., informed the sixth annual Mariological Society of America, gathered in convention in St. Louis, that according to a survey 64% of Protestant ministers polled did not believe that Mary is the Mother of God, 15% were uncertain, and 21% did believe in the divine maternity. The statistics were based on 100 replies to 270 ministers of 17 Protestant denominations in 29 states and the District of Columbia.

What a way to make a survey! Almost half of the states were left out. We wonder if the 21% are real Protestants, real Evangelical Christians.

### The Church of Rome in Finland

The information service of the Church of Finland recently revealed that the Church of Rome is "obviously trying to increase its influence in Northern Europe." The church news agency in Finland maintained that "a sign of this aspiration is the recent founding of the Roman Catholic diocese in Denmark and Sweden," and likewise declared that "there has been some Roman Catholic propaganda even in the broadcast program of the Finnish Broadcasting Corporation."

In addition it was stated that "a few years ago the Roman Catholic Church founded the 'Studium Catholicum' as centre of information and propaganda in Helsinki"; the Lutheran news agency said that "it has aroused attention that there are 17 Roman Catholic priests active in Finland though the membership of the Roman Catholic Church, according to the latest census, is only 1,231, most of whom are foreigners. There are only four Roman Catholic congregations in Finland."

### Battle in Church

The following scenes transpired last January 8 in St. Francis of Assisi, Roman Catholic Church located in Brooklyn, New York. A free-for-all fight erupted

during a dance held on the church premises. A hysterical girl phoned for the police, to report that a patrolman was being mobbed. He was later rescued. Radio car reinforcements were necessary to break up the attack of six teen-agers. During the scuffle a police officer was severely cut up. Detectives said the floor was strewn with broken soda bottles when they arrived. Many centuries ago, it was written, "My house shall be called a house of prayer . . ."

#### **Romanism and Communism**

Not long ago, Joseph S. Petersen, Roman Catholic born in New Orleans, was arrested by the Federal Bureau of Investigation as a suspect in espionage for a certain foreign nation. Mr. Petersen was graduated from Loyola University, New Orleans, received a Master of Sciences degree from St. Louis University, and was an instructor at Loyola University and Ursuline College. In many segments of bureaucratic Washington, the ascendant idea is that a Roman Catholic is the only safe security risk. Certain facts like the one above give the lie to such a widespread notion.

#### **Circus Animals Blessed**

A unique ceremony has recently taken place at the Tognoli Circus near Rome, Italy. The annual "Blessing of Animals" was conducted by a priest in honor of St. Anthony, who is the patron of domestic animals in the Roman system. According to Roman Catholic belief, St. Anthony was supposed to have started this custom about eight hundred years ago.

#### **Sanctuary to Honor the Madonna of Tears**

In the presence of numerous officials, Most Reverend Archbishop Baranzini, of Syracuse, Sicily, has signed a document for the acquisition of the property upon which will arise a Sanctuary dedicated to "Our Lady of Tears." The construction of the edifice will fall to the highest bidder in any part of Italy.

#### **News: Man Bites Dogma**

The Protestant Ministerial Association of Richmond County, North Carolina, requested the *Hamlet News-Messenger* to discontinue publishing Catholic Information columns which have been appearing in the paper every Friday for several weeks.

The ministers objected to the Catholic feature "because," they said, "we feel that it is an expression of the Catholic dogma and not a news article." They also maintained that articles of that type "create strife and ill will between religious groups and destroy the spirit of unity in our democracy."

In response, an editorial declared that the *News-Messenger* will be obliged to publish the views of other denominations.

#### **Protestant Theologian Barred From Colombia**

Mr. W. L. Crumpler, a seminary student in the Southern Baptist school at Wake Forest, North Carolina, and Mrs. Crumpler, who was born in Colombia, were refused tourist visas by the Colombian Embassy in Washington. They first applied for the visa in the Colombian Consulate in Miami, Florida, but when the Colombian officials learned that Mr. Crumpler was a seminary student, the visa was denied him. The matter was taken up with the U.S. Department of State, which referred the case to the Colombian Embassy, but to no avail.

#### **Shoemaker to Become Canonized**

The introductory procedure for the beatification (preliminary step before canonization) of a former cobbler has been instituted in the offices of the Congregation of Rites in Rome. Adolph Kopling, born in Cologne, was later ordained to the priesthood, and in 1846 founded the Kopling Verein, which has a branch in New York City. The purpose of the organization is to render spiritual and material help to Catholic apprentices.

#### **Priests Dismissed as Teachers in Argentina**

In virtue of a decree emanating from President Juan D. Peron, 101 Roman Catholic priests have been deprived of their teaching positions in higher public schools throughout Argentina. The aim of the Argentinian Government is to curtail the power of the Church in every domain with the exception of strictly religious matters.

At the end of last year, the Bureau of Religious Education had banned subjects dealing with religion and ethics. These subjects were to be no longer necessary for promotion in the schools, thus discontinuing a long-existent practice.

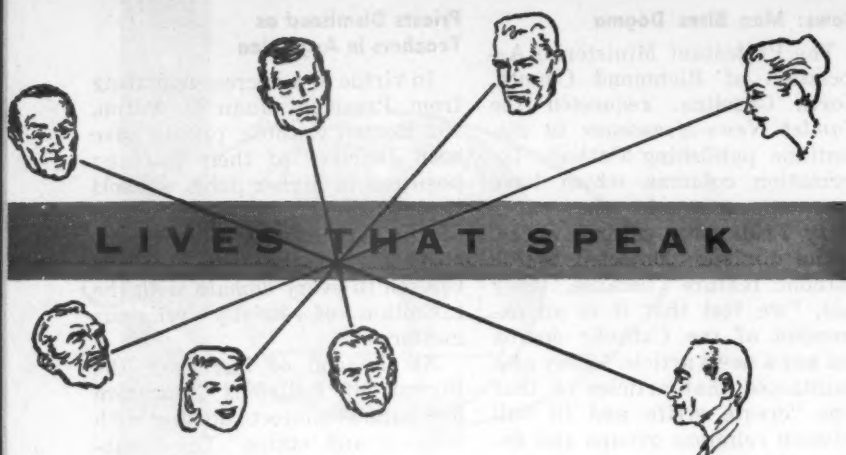
#### **Sale of Contraceptives Attacked**

The Roman Catholic Church in Ohio is making attempts to have a bill introduced in the State Legislature to prohibit the sale of contraceptives. The *Catholic Chronicle* of Toledo, Ohio, has been campaigning against the sale of prophylactics, sending questionnaires to more than fifty candidates for the State Legislature about how they felt toward legislation forbidding such sales. The sale of prophylactics is not proscribed by Ohio statutes. The *Chronicle* asked the candidates whether they would be in favor of amending the Ohio revised code to ban the sale of prophylactics in vending machines.

#### **Who Calls the Turns?**

Following last year's precedent, the annual Red Mass, celebrated for Jurists and Lawgivers at St. Matthew's, Roman Catholic Cathedral in Washington, D.C., was attended by Earl Warren, Chief Justice of the U.S., four Supreme Court Justices, twenty-three Federal Judges, twenty-two Senators, more than a hundred Representatives, fifteen Ambassadors, and scores of other jurists, lawmakers and Government officials. The Secretary of Labor, James P. Mitchell, the Postmaster General, Arthur E. Summerfield, and the Deputy Under Secretary of State, Robert Murphy were also present.





# THE LORD HAS TURNED TO ME

*He was a Roman Catholic priest in his beloved Poland, serving his first parish. Plagued with doubts from his seminary days, and shocked by the exploitation of the simple peasants by his fellow priests, he decided that the only solution in his own ministry was to keep as close as possible to the Gospels and the example of Jesus Christ.*

*But his spiritual struggle continued, and for years he prayed for guidance, crying to the Lord in great distress, "O God! Show me the way out of the darkness to Thee! Tell me what is wrong and what is right!"*

by Rev. Roman K. Mazierski

## Part II

FROM time to time the merciful Lord gave me some proof that He listened to my prayers. Now and again He threw something like beams of His light into the darkness of my soul, and in this light I was able to discern quite clearly what was *right* because it was based upon the firm rock of His own Word, and what was *wrong* because it was built only upon the shifting sand of human doctrines and traditions. In that light the whole system of the Roman Church and her spirit sometimes stood condemned by the judgment of God. It will be easier to understand what I mean by such enlightenment if I give some examples.

### THE BONDAGE OF FEAR

Once there came to me a poor country woman bringing her sixteen-year-old daughter with her. Weeping, she complained to me about her girl: "Something has happened to my daughter. She used to be quite a happy girl before, but now she cannot speak about anything except hell, and

she maintains that she is already condemned to hell."

As I had never heard anything like that before, I looked in astonishment at the face of the girl. She was very pale, and her eyes were insane. Was she obsessed?

I asked her one or two questions, but she did not answer them; instead, with a weird smile she started to relate to me something about hell. I thought to myself that it was fortunate she did not live in the Middle Ages, for she would have been burned to death at the stake as a witch. But what now?

I turned to her mother and asked her, "What do you think about it? When and how did it start?"

AT first she did not want to tell me her opinion; later on I realized why. She was afraid that because I was a priest she might provoke me to anger. But when I stressed that I could not help her without knowing all about it, she, hesitatingly at first, told me the whole story:

"Several months before you started to work in our parish, some monks came to our church and arranged a big mission there. For a fortnight our parish church was crowded every morning and evening with people who came not only from the town but even from distant villages to listen to the missionary messages.

"My daughter attended all those services and listened anxiously to every sermon. But those monks preached mostly about the hell which is prepared for sinners. When they were about to leave, my daughter bought from them a missionary book, which she has read every day since. But this book is also full of stories about eternal damnation and hell."

As she finished with tears her tragic story, I now knew what had happened. Her daughter must really have been a very honest girl because she came to the conviction that she was a sinner. But when she heard the monks—who I suppose looked to her like saints from heaven—proclaiming that

hell is the destination of sinners and describing all sorts of torments awaiting them there, she finally came to the conclusion that as a sinner she was already condemned to hell, and the missionary book, approved by a bishop, confirmed her in this dreadful thought.

WHAT spiritual torture she had had to go through before developing that weird smile and falling victim to a mental disease! There she stood, one of the many victims of the system of terror applied by the Church I represented and was ministering to. I felt like a defendant accused of being an accomplice to those cruelties—unless I did something to heal the wounds inflicted by “spiritual” Inquisitors.

I was so shocked that without hesitation I told the woman, “Take your daughter home, and as soon as you arrive home, throw that missionary book into the fire and burn it completely, in order to prevent your child from reading it any more. Afterwards, you must take her to the nearest big town to a special hospital for psychical diseases and tell the doctors all that you have told me. They will probably keep her there for some time, during which we must pray for her recovery.”

They went away, and months passed. Often did I remember the unfortunate girl before the Lord, till one day the same woman came again with her daughter to thank me for all the advice I had given her. “I did everything you told me,” she said, “and now they have sent my girl back home from the hospital because she is cured.”

The girl really looked healthier, and there was nothing insane now in her eyes. As I spoke to her, she gave me quite reasonable replies, never once mentioning hell any more.

BUT still there was something in her eyes like a deep, deep sadness—or rather a very important question: “Am I saved or am I condemned?” Oh, yes, it was a most important question, as it has been down through the ages. Upon the answer to it depended

not only her health but even her eternal life!

So I started patiently to persuade the poor soul that our Lord Jesus Christ did not come to condemn us to hell, however much we deserve it. “He came to save you,” I explained. “That was why He offered Himself upon the cross and shed His blood. He died for you, in order for you to have eternal life and to go to heaven.”

Gradually, as I spoke, the smile of happiness, like sunshine, rose on her face and remained there as a lasting sign of the child of God who had put all her trust in Him. The chains of hellish terror once imposed on her by the monks fell off, and she went away with her mother in peace and in the liberty of the children of God.

Many a time the Lord has opened my eyes to such cases, where the fear of eternal damnation, instilled during childhood, has driven men and women of delicate conscience into a permanent psychosis of fear. They go to confession every week, or even daily, and spend hours confessing their sins and circumstances to “father-confessors,” only to leave the confessional with gnawing doubts and fears that their confessions were not valid and that in consequence, if they died, they must go to hell. They are a sort of plague for confessors, who are especially taught during their preparation for the priesthood how to deal with persons suffering from “scruples,” but nothing seems to satisfy those unfortunate souls with regard to the important question of their salvation.

#### THE WAYS OF DEATH

I am reminded of an even more tragic victim than the girl already mentioned. While visiting my parents in my native town during the holidays, I had the sad opportunity of meeting a close relative of mine who as a little boy had attended the same primary school as I did; in fact, every day after school we used to play together with some other children in an orchard. He was about two years younger than myself, had a brilliant character, and always

brought excellent reports from his teacher.

But he changed completely after his first confession and preparation for it. He would not play happily with other children any more; rather, he would look for a solitary place in the garden, where we sometimes found him standing under a tree whispering something to himself.

His mother used to ask him, “Son, what is wrong with you? Why are you talking to yourself?”

But he would not give her any explanation. Still worse, he ceased being a brilliant pupil, and although he tried to work hard on his homework, usually late into the night, his thoughts were so occupied with fear that he was unable to concentrate his attention upon his school work.

HE was growing up, and his fear too was growing in him, until it took full possession of his mind. He was unable to finish his attempted university studies, and when he tried a few jobs he was fired from each of them after a short period of trial. His employers gave the reason: “He does not concentrate on his work.”

As a grown man he had to rely on his poor widowed mother for his maintenance. Not even the learned psychiatrist could cure him.

The last time I saw him was before the outbreak of World War II. He was then a man of about thirty-five. Night after night, instead of going to bed, he would stand upright in the middle of his room, keeping the light on and staring before him with his eyes wide open from fear.

Then the war came, and during the occupation of Poland by the Nazis he was caught, together with many others, and brought into a concentration camp. There they had to work very hard, with German guards watching them closely. Though his efforts to work were found unsatisfactory, the camp authorities would not believe that he was psychically paralyzed by fear. As a result, the cruel guards started to beat him unmercifully, in such a way that in a few months' time they

killed him.

This was the tragic end of a once happy boy who was the pride and hope of his parents, before his delicate mind came under the terror of Romanism.

### THE BATTLE CONTINUES

But in spite of all those enlightening experiences regarding the discrepancy between the Roman Catholic system and the Gospel of Jesus Christ, I still persisted in believing that this was the only true Christian Church in the world. In my own mind I tried to explain away all the abuses as individual acts of the clergy, who either had become over-zealous in their efforts to dominate the souls and consciences of their flocks (thus proving themselves to be "more Catholic than the Pope" and using even bad means to obtain good aims) or had lost their faith and become ordinary "breadwinners" by purely automatic execution of their official duties.

Sometimes, however, I felt with horror that I myself might become like the latter sometime in the future. But the Lord did not let me fall into such a horrible abyss, although He had to contend long with my obstinacy. He continued for years to enlighten me, indicating what was right and what was wrong. Some of those experiences were so clear and wonderful that even now they are bright in my memory.

It was on an early before-spring morning, when in my country the days are dull and damp with intermittent snow and rain. Just after I had said Mass and returned to my room, a knock came at the door and someone asked, "Would you come, father, to administer the last rites to a dying man?" "Of course," I said, and went to the church to collect the Sacrament and other necessary articles.

In a few minutes I was traveling through the streets of the town on a primitive cart, the driver ringing a small bell, while passers-by showed their devotion to the Sacrament by kneeling down on the pavement and bow-

ing their heads, as they are accustomed to do in countries with a Roman Catholic majority.

Presently we arrived at a small hut on the outskirts of the town, and I was led into a very poorly furnished room where a man lay dying on a large straw bed. He was not very old, perhaps forty-six or so, but he looked exhausted, whether by illness or poverty or hard labor I did not know. He rested on his back, breathing heavily, with his eyes open and staring at the ceiling. It was evident that he did not have long to live.

As it was necessary to hurry up with the last rites before he died, I at once started to speak to him in order to prepare him for his last confession of sins before I could give him the sacramental absolution, Communion, and unction with "holy" oil. But somebody interrupted me.

It was his wife, who stood leaning against a wall, weeping bitterly. "Excuse me, please, but I do not think he can hear you because he is already unconscious," she said.

I thought she might be wrong, taking for unconsciousness what might have been only a weakening of his hearing. I began to shout into his ear: "Your priest is here! Try to recall your sins and confess them!"

But he did not take any notice of me; he did not even turn his face towards me. In my efforts to reach this soul leaving this world and to secure his salvation by application of last rites, I went around his bed and placed myself at his feet, in the hope that he would glance down and notice me in my black cassock, white surplice and stole, and come to realize that this was his last chance to confess and get absolution.

I waited and waited, but he never glanced down. Attempting then to reach his soul through the sense of touch, I took a little crucifix I always carried in the Sacrament satchel and pressed it lightly against his lips, expecting him to show at least the common sign of consciousness of what was going on by kissing that crucifix.

But there was no such reaction. To my great distress it was all hopeless.

THERE I stood at the bed of this man in agony, with all my priestly power and authority to save his soul and to open for him the way to heaven, but I was unable to do it. Of course, I knew very well from my theological studies and the Church's instructions that I could give him a so-called "conditional absolution" which would be valid even without his confession of sins, provided he had sincerely repented of them before falling unconscious. But what if he had not repented? Well, the theologians would say, then it was his own fault, and if he were in a state of "mortal" sin, such a "conditional absolution" would be invalid and in consequence he must go to hell.

I stood there worried, feeling completely helpless in spite of all the means provided by the Roman Church to save a perishing soul. In my distress I looked once more at the man's sallow, emaciated face and then noticed something peculiar: his lips were moving! Was he whispering anything?

Bringing my ear close to his lips, I heard a very faint whisper but could not discern what it meant. By concentrating carefully I was at last able to understand what he was saying: "Father, into Thy hands I commend my spirit." This dying man, who did not see anything, did not feel any more, who was completely unconscious in his agony, continued to repeat automatically in a waning whisper, "Father, into Thy hands I commend my spirit." And so he died.

THE Church and her rites failed to save his soul, but however sinful it might have been, the Lord gave me the strongest assurance at the same time that the man did not need my conditional or unconditional absolution, that he did not need any rites or Sacraments, he did not need my priestly help to be saved, because he had been saved already by his own faith in the only real Priest and Saviour, Jesus Christ. This



faith must have been the dominant factor during his hard life and his last illness, comforting and assuring him so that even in his agony his believing soul still managed to break through the unconscious mind with that continuous prayer: "Father, into Thy hands..."

This was a real revelation to me and the best theological lecture of my life, because the Lord Himself taught me at the bed of this dying man that the salvation of a soul does not depend upon any human efforts, rites or doctrines, but upon Jesus' sacrifice upon the cross and our own faith in Him, and through Him in our Father in heaven. The revelation of this truth was to shatter to pieces my belief in the Roman dogmata about the automatic ("*ex opere operato*") power of rites and Sacraments of the Church.

#### WOUNDED IN ACTION

Still I continued to cling to my "only true Church," until finally the Lord was forced to answer my unceasing prayers by striking me down. My health broke and a disease of my left kidney developed. For a year and a half I received constant medical attention, until a specialist finally decided that all previous treatment was wrong and that I must be operated on immediately to save my life.

When I came to after a long and difficult operation, I felt so weak that I could hardly move for some days, and I had no will to live on. My life seemed to me a complete failure, a great mistake. Since I had failed to find my way to the Lord, I was fed up with everything and came to the conclusion that the best solution would be just to pass away. I was critically ill, on the danger list, and so found it easy to drift into indifference, even refusing to take the prescribed medicines.

I was still expecting my death, which would free me at least from my spiritual torture, when one afternoon my relatives came to visit me and asked whether I prayed for my recovery. My negative response astonished them,

but since I was unable to explain away my lack of concern and since I was touched by their worry, I promised to pray as they requested. I also promised my doctor, who was most annoyed at my indifference, that I would follow his orders and take the necessary medicines.

I KEPT both those promises, even against my own will, but in my prayer I asked the Lord to heal me only if He could bring a definite change in my life and use me in the future according to His will. My prayer for recovery was answered very soon. My condition improved from day to day so that even the doctors were surprised, because—as they told me quite frankly afterwards—they had had little hope of my recovery.

After two months' stay in the hospital, I was released and, though still very weak, started to work, wondering how the Lord was going to heal my soul and use me according to His will. The answer came after about two years' time, when my spiritual struggle became almost unbearable. It was not until then, at the end of fifteen years of ministry in the Roman Church, that I definitely realized that I was in the wrong place.

#### THE JOY OF SURRENDER

During all those years the Lord had gradually enlightened my mind along certain lines. Now He brought me to the point of making a decision: either to remain in the Church that had confirmed and ordained me and to preserve all the privileges of a priest, the reverence of my people, the approval of my superiors, and a very promising career in the Church hierarchy, but to lose my faith completely and never to be able to come to Him; or to leave that Church and my priesthood because it was all wrong and was not built upon the Word of God, and to entrust myself completely to Him.

However, I was too weak and too frightened to obey this call from the Lord immediately. It is hard for a non-Catholic to imag-

ine the severe mental and emotional conflicts of a person who has been taught from childhood that "outside the (Roman) Church there is no salvation," that whoever leaves that Church will go to hell, and that the worst tortures are reserved for the excommunicated priest. To become such a "renegade" priest in a Roman Catholic country like Italy, Spain, or Poland means to be regarded by friends and relatives as a traitor not only to the Church but even to the nation, because "the only true Italian, Spaniard, or Pole is a Roman Catholic." The ex-priest must face a sort of social boycott, or at least the cold shoulder from former friends.

I could not face it! But at the same time I knew that this was the last chance the Lord would offer me. And still I could not come to a decision! Though the struggle of my conscience continued for another year, there was one thing I could still do and that was to pray. I used to cry to the Lord by day and by night out of the depths of my heart: "Lord, do something, because I am too weak! Strengthen my spirit; help me!"

FINALLY His grace overwhelmed me: He filled me with enough courage to obey His call so that I did not mind accepting any suffering that might come to me afterwards. I put all my trust in Him. And I have never regretted it since. My conversion was accomplished by Him. There was no merit of my own in it. But it was like being lifted up by His everlasting arms out of the darkness into the blessed liberty and light of the children of God!

Since that wonderful day the Lord has shown me infinite care and goodness and blessing. All my spiritual trouble, uncertainty and fright have left me completely, and I am happier with the Lord now than I have ever been before. I can testify with blessed assurance that this happiness can become the precious heritage of all who are still in the same darkness in which I once existed before the Lord turned to me.

END

Part III

## BEHIND THE PURPLE CURTAIN

# THE JESUIT APOSTASY

"Henceforth I shall live the life of a priest and I shall live the life of a Jesuit, God and Mary helping me. These, my two lives, shall be blended into one. All that I shall do as a priest I shall do as a Jesuit, and all that I do as a Jesuit, I shall do as a priest. Whether I teach or preach, whether I work with things material or spiritual, whatever it be or wherever it be, here, there or elsewhere, it shall ever be the same: for everywhere I shall be a priest and a Jesuit . . ."

THE foregoing quotation, taken from the ordination issue of *The Western Jesuit* (June 1951), illustrates very succinctly the dichotomy that exists in the person of a Jesuit and may in part explain the underlying cause for defections from the Order, which the Pope recently had reason to lament. Torn between his loyalties as an individual priest and the special code of casuistry imposed on him by his Order, the Jesuit may very well find the situation intolerable enough to induce him to break his vows.

In a further attempt to fill in the details bypassed by *Life* magazine in its recent picture-story, and to explain why a Jesuit might risk the consequences of "apostasy" for the sake of conscience and self-respect, we conclude our series with documentation on the important and ever timely subjects of heresy and the morality of regicide.

### HERESY

In the corpus of Jesuit morals and ethics, there is a wide margin for intolerance and the killing of so-called heretics. We shall omit the instructions of the most famous Jesuits of the seventeenth century (such as Bellarmine, Escobar, and Laymann) and will limit ourselves to the teachings of a few of the more modern Jesuits.

First of all, heresy may be defined in this instance as the hold-

ing of any doctrine or belief at variance with or contrary to the doctrines and dogmas of the Roman Catholic Church. Thus, a Roman Catholic who leaves his church and a Protestant whose forefathers departed from the (Roman Catholic) faith alike fall in this category.

This becomes most significant when one realizes that the spirit of hatred toward heretics so common in past centuries is not a thing of the medieval, superstitious, unenlightened past. That same spirit persists today. Consider the teachings of the Jesuit deLuca:

"First of all the Church merely excommunicated, then imposed fines, then banished, and finally, though under compulsion, proceeded to capital punishment. For, since heretics scorn excommunication and fines, and if sent to prison or exile, infect others, the only effectual remedy is to send them prematurely to their proper place (that is, death) . . . Theologians are so certain that the Church has the right 'at least indirectly' (through the State as bailiff) to pass sentence of death that some most severely blame those who dispute the right of the Church to inflict capital punishment. Suarez [the chief theologian of the Jesuit Order] says it is a Catholic doctrine that the Church may punish heretics with death."

## CAPITAL PUNISHMENT

"It is the duty of the State to punish the heretic with death at the direction and by the order of the Church; it cannot deliver the heretic handed over to it by the Church from this punishment. Capital punishment is not only incurred by those who have apostatized as adults, but also by all who obstinately adhere to the heresy imbibed with their mother's milk. Where this punishment exists, it is incurred by all apostates to heresy, even if they wish to become reconverted, as well as by all who remain obstinate when reproved for heresy."

"Heretics and apostates who previously belonged to the Church may be forced by the Church, through bodily punishment and even capital punishment, to return to the true faith. This is what all theologians teach to-day in accordance with St. Aquinas."

The Jesuit Joseph Rickaby replied, in answer to the question, "Are heretics to be tolerated?" that "they should not only be excommunicated, but also banished from the world by death. If coiners or other malefactors are at once handed over to the secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated, but done to death."

The Jesuit Wenig observed: "The passing of the sentence of death upon heretics was at any rate not unjust, as the crime of heresy can only be meetly atoned for and entirely prevented from injuring the ecclesiastical and civil community by capital punishment . . . We have seen that the ecclesiastical Inquisition cannot agree with the modern ideas as to toleration, enlightenment and humanity, but, for all that, I cry, 'Long live the ecclesiastical Inquisition!' For these ideas are not only unchristian, but also unreasonable, while the mission of the Church which, through the Inquisition, watches over the purity of dogmatic theology and ethics, is divine and consequently independent of the spirit of the age and of circumstances."

Another illustration of Jesuit hatred for heretics can be gathered from the following fulmination:

### "THE RUIN OF EUROPE"

"The Lutherans reckoned this [1617] as the centenary of their godless religion, because a hundred years before there appeared the first sparks of the pestilential flame, which afterwards spread quickly, with a hopeless fury, like a storm, first through Germany and then through some neighbouring provinces . . .

"Ignatius, whom God in His eternal wisdom raised up to oppose Luther, shall confront him in our work, too . . . In the presence of Ignatius does Luther, the stigma of Germany, the Epicurean swine, the ruin of Europe, the monster who brought disaster on the globe, the outcast of God and man, deserve a centenary jubilee?"

"After Luther, false to God and religion, had forsaken the ancient faith, he was joined by a mob of petty schoolmasters, insolent grammarians, degenerate poets, frivolous little Hellenists, drunken orators, and Heaven knows what other ridiculous objects of philosophers and philologists. The dregs of the population, cobblers, dyers, butchers, and weavers followed their example . . . From all sides streamed together the most vicious people—persons notorious through infamy, condemned by judges, bearing brands of shame . . . They trampled down everything humane and godly . . . In front marched Luther, carrying the godless torch which, in the form of an abominable treatise, tried to make all believe that unchastity was more necessary than food, drink, and sleep . . . This infamous apostate led to battle ignorant persons, who had sprung from foul dens and the lowest dregs, of godless and infamous life, notorious through immorality, harpies of the Holy Scripture. With what an honourable and well-equipped host—really with word and deed—did the Society of Jesus oppose him."

"Certainly we do not deny that

we have entered into a bitter and eternal struggle for the Catholic religion against heresy. Like St. Jerome, each of us says to-day, 'I cannot agree with you on one point—namely, that I spare the heretics and do not prove myself a Catholic. If this is reason of our disagreement, I can die, but I cannot be silent.' It is vain for heresy to expect to attain friendship with the Society of Jesus through silence alone. As long as there is life in us, we will bark at the wolves for the defense of the Catholic flock."

### PROTESTANT MORALITY

The Jesuits portray Protestant morality in the following coarse terms: "Every moral license, every lapse of morality, in Catholicism signifies a perversion, a falling away from Catholic principles. But if once we accept the Protestant principle of 'evangelical freedom' it is only thanks to a most lucky lack of logic if the most serious consequences do not result in the social and moral domain.

"In the French Revolution French excitability with iron consistency deduced the consequences from the principles of the Reformation. Alas! for us, if German thoroughness should enter upon such paths! But what did the Protestants do? They annihilated the three Gospel counsels . . .

"To the husband they said: 'The claims of passion are no more bound to give way before the sanctity of the marriage vow than before the vow of Chastity.' They whispered into the ears of all men: 'The animal instinct is untamable and unlimited, and unjustified in all its claims.' . . . All moral excesses, which according to the reports of the societies for promoting morals in all our large Protestant towns are threatening the ruin of the German nation, are absolutely permissible according to the principle, the immediate consequences of which were described by Luther."

### IN DEFENSE OF REGICIDE

As for the doctrine of the lawfulness of the murder of princes, the Jesuit Juan Mariana de-



scribes the Roman Catholic position in great detail, with appropriate illustrations. He writes as follows:

"A noble monument has been recently erected in France which shows how important it is that people should be pacified . . . Henry III, King of France, lies there murdered by the hand of a monk, and the charm of the knife has been thrust into his entrails. This is an ugly but memorable spectacle calculated to teach princes that godless, hazardous enterprises do not remain unpunished . . .

"Jacques Clement . . . studied theology at the college of his Order, the Dominican. When he, in answer to his question, had been told by the theologians that a tyrant could justly be killed . . . he went into the camp on July 31st, 1589 . . . On August 1st, which is dedicated to the chains of the Apostle Peter, after reading Mass, he obeyed the summons of the King, who was out of bed but not completely dressed. During a conversation, he drew nearer to the King, apparently to present a letter, and inflicted a deep wound in the vicinity of the bladder with a knife hidden under medicinal herbs. What magnificent presence of mind! what a glorious action! . . .

"The courtiers who rushed in covered him (the monk) with wounds . . . He bought the liberty of his country and nation with his blood; he rejoiced exceedingly in spite of blows and wounds. He won a great name through the murder of a King . . . Thus died Clement, France's everlasting glory, as most people believe . . .

#### MURDERERS HONORED

"Opinions differ as to the monk's act. Whilst many praise him and consider him worthy of eternal renown, others, distinguished by discretion and learning, blame him: It is not permissible, they say, for any man on his own authority . . . to kill a king deposed by a nation . . . And they confirm this with many proofs and examples . . . This is what those teach who espouse the cause of the tyrant.



"But those who espouse the people's cause can bring forward as many and as weighty proofs. It is certain that a king may, if the circumstances require it, be cited before their tribunal by the community from which he derives his kingly authority, and, if he scornfully rejects the remedy, may be divested of his princely rank . . . We also see that, from ancient times, those who have murdered tyrants are held in honor. I observe that philosophers and theologians agree as to the fact that a prince who has taken possession of a state by arms and violence, without right and without the consent of the nation, may be deprived of life and power by anybody. As he is an open enemy and wrongfully oppresses the country and has the nature and name of a tyrant in truth and reality, he may be removed by any means and be deprived of the power of which he has forcibly possessed himself . . .

"When a prince enjoys his power by the consent of the people, or by his inheritance, his oppressions and whims must be borne as long as he chooses to infringe those laws of honor and morality to which he is bound as a person. For princes must not be changed lightly . . . But if he brings ruin on the state . . . this must not be overlooked in silence. But first the method of deposing such a prince must be carefully considered . . .

#### "A BRAVE SPIRIT"

"The most practicable and safest method seems to be to authorize the public assembly to determine in general conference what is to be done . . . If the prince then amends, I consider that he must again be reinstated and stronger measures need not be adopted. If he refuses the remedy, however . . . it is permissible to deprive him of his power after judgment has been passed upon him . . . And if the state cannot defend itself in any other way, it is permissible, according to the law of self-defense and on a man's own authority, to kill the prince, who has been declared an open enemy with the sword. And this authority is possessed by every private individual who seeks to aid the state, abandoning all hope of impunity, at the risk of his own salvation.

"You ask what is to be done when the authority of the public assembly has been suspended, as may frequently occur. In my opinion, the matter remains the same . . . and he who, in accordance with public wishes, tries to kill the prince has, in my opinion, not acted wrongly. This is adequately confirmed by the evidence which I have already brought forward against tyrants. Consequently it is only the question of fact which is disputable, i.e., who should be regarded as a tyrant; the question of justice is clear

that a tyrant may be killed . . .

"It is well for princes to consider that, if they oppress the state and become unbearable through their vices and moral infamies, their life hangs in the balance, and that it is not only lawful to kill them, but even honorable and glorious . . . If all hope [of the prince's reformation] has disappeared, and if the state and the sacredness of religion are in danger, who is so void of wisdom that he cannot acknowledge that it is right to shake off tyranny by means of the law and by weapons?"

" . . . This is my opinion founded on sincere conviction, and since, being human, I may be mistaken, I shall be thankful if anyone can advance anything better. I close the discussion with the words of the tribune Flavius, who, convicted of participation in the conspiracy against Nero, and asked why he had forgotten his oath, replied, 'No soldier was more faithful than I at the time when you deserved to be loved. I began to hate you when you became a matricide, wife-murderer, racer and incendiary.' A soldierly and brave spirit!"

#### THE QUESTION OF POISON

In answer to the question, "Is it permissible to kill a tyrant by poison?" Mariana replies: "It is a glorious thing to exterminate the whole of this pestilential and pernicious race [of tyrants] from the community of mankind. Limbs too are cut off when they are corrupt, that they may not infect the remainder of the body; likewise this bestial cruelty in human shape must be separated from the State and cut off by the sword . . .

"The question is only whether a public enemy and tyrant may also be killed by poison and deadly plants. This question was addressed to me a few years ago by a prince in Sicily when I was teaching theology there . . . In my opinion, it is not permissible to mix either an injurious medium or poison in food and drink. But there is one reservation: If the person to be killed is not obliged to drink the poison, but the poison is applied from outside without

the co-operation of [the person to be killed]. Thus, for example, if the poison is so virulent that a chair or dress besmeared with it has the power to kill."

#### AIMS OF THE AVANT-GARDE

Such expressions of Jesuit intents and intrigues could be greatly multiplied if there were space to print them. However, it should be pointed out that the Jesuit line of thought, while following the pattern laid down by Loyola, is not altogether peculiar to him. Rather, it is compatible with the entire corpus of Roman Catholic teaching and practice, being but a more subtle distillation of what had already been in progress for a thousand years. Jesuits are but the avant-garde, the champions, of this unchristian

concept of theology and ecclesiasticism.

It should also be noted that when the Roman Catholic Church speaks of heresy she refers to *every* Protestant, and as long as Protestantism exists, heresy also exists. Any attempt to extirpate heresy, therefore, means the destruction of Protestantism. The fight against heresy is the fight against every Protestant person and institution, regardless of condition, occupation, position, or deeds. And, as we have shown, the aim of the Jesuits is precisely to obliterate heresy.

To particularize, the President of the United States, a Presbyterian, the Vice President, a Quaker, the Secretary of State, a Presbyterian, and so on down the line, would all fall under the same

### JESUIT "APOSTATE" BECOMES PROTESTANT

A 34 year old Jesuit priest was accepted yesterday by the Presbytery of New York as a candidate for the ministry.

He is Stanley Riukas, a native of Lithuania and since September 24th, a student at Princeton Theological Seminary, Princeton, N. J.

Mr. Riukas received his Jesuit training in Kaunas, former capital of his native land, and in Germany, Switzerland and Rome. He was ordained to the priesthood six years ago.

Under the rules of the Presbytery, the new Protestant seminarian will be under its "care" for one year. At the end of that period he will be eligible for licensing as a Presbyterian minister.

Presbytery spokesmen emphasized that during this period of "probation" both Mr. Riukas and the Presbyterian group could dissolve their relationship if they so desired.

Later, with the approval of officials of the Presbytery, the former Jesuit reported that he had arrived here from Rome on August 21st.

On September 19, he joined the West-Park Presbyterian Labor Temple. His decision to attend Princeton Seminary, he explained, was made after these sessions and a meeting with the Rev. Dr. John A. Mackay, president of the theological school.

Mr. Riukas said he had decided to leave the Roman Catholic Church after four years of study and thought—he charged that the "dogmatism of Roman Catholicism is anti-Scriptural and its interpretation of the Scriptures is anti-historical." He likened his former church to a "spiritual totalitarianism that is threatening civil rights."

Mr. Riukas said he had resigned from the Jesuit Order on September 6th.

Mr. Riukas writes and speaks seven languages.

To facilitate the entrance of Mr. Riukas into the Presbyterian ministry, the Presbytery voted to waive its rule that a candidate must have been a church member for six months.

(From the New York Times—quoted in *The New Aurora*, Nov. 1954.)

condemnation as heretics. And if this dogma of the legitimacy of persecution be carried to its logical conclusion, the majority of United States citizens, as Protestants, would be wiped out. However fantastic this might seem in a country like America, "the land of the free," it must always be remembered that only expediency holds off the sword of persecution and the fires of the Inquisition.

#### LET US NOT SLEEP

Do we understand then why Jesuitism in particular and the Roman Catholic Church as a whole are the deadliest enemies of our country and our institutional life? Should America prepare the nest and allow her young to be fed with Jesuit propaganda and concepts? Should we not rather speak aloud and sound a warning?

As we have uncovered, in brief, the history, philosophy, activities, and aims of the Jesuit Order, speculating on some of the possible reasons for the Jesuit apostasy and sounding an alarm to the dangers within our midst, we conclude that we have done our duty, especially in this hour of compromise and disregard for the security of our freedoms bought at the price of blood.

The wise man once wrote: "As [a man] thinketh in his heart, so is he." For this reason it is exceedingly important for Americans to understand the basic concepts of the Jesuits as given them by their founder, their system of logic, and their trend of thought in present-day affairs.

"Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:6)

<sup>1</sup> De Luca, *Institut. Juris Eccles. Publici*. (Romae, 1901), I, pp. 143, 145, 146, 261, 270.

<sup>2</sup> Rickaby, S. J., *Aquinas Ethicus*, Vol. I, pp. 332-333.

<sup>3</sup> Wenig, *Über die Kirch und Politische Inquisition* (1875), pp. 65, 72, 74.

<sup>4</sup> *Imago primi saeculi*, pp. 18 ff.

<sup>5</sup> *Ibid.*, pp. 550-552.

<sup>6</sup> *Ibid.*, pp. 843 ff.

<sup>7</sup> Professor Beyschag's *Anklagen gegen den Bischof Vontrier*, Leaflet No. 80, pp. 1, 27.

<sup>8</sup> Mariana, *De rege et regis institutione*, 6th cap., pp. 65-80.

<sup>9</sup> *Loc. cit.*

## Word of God

(continued from page 12)

that all of what is called prophecy was and is in reality history after the event took place. What a testimony this is to the way our God has given pre-written history! Let us take two examples only: our Lord Jesus Christ and the nation Israel.

God in His Word foretold in Genesis 3:15 of the seed of the woman that would bruise the serpent's head; in Genesis 49:10 of Shiloh from the tribe of Judah to whom the gatherings of the people should be; in Numbers 24:17 of the Star out of Jacob which the Magi saw centuries later; in Deuteronomy 18:15 of the prophet like unto Moses; in Isaiah 7:14 and 9:5 of the virgin-born Immanuel and the Son given with all His blessed titles; in Isaiah 53:5, 8 of the suffering Servant of Jehovah bearing the sins of the world. Are not all these predictions completely fulfilled in that One whom Matthew designates at the very outset as "the Son of David, the Son of Abraham?" What sweep and scope to these prophecies!

We need not be surprised then when we read in the same blessed Book of a people who, God said, would become a great nation; who would be guilty of apostasy and disobedience (Deut. 28); who would be scattered throughout the whole world yet not without identity (Amos 9:9); who would finally be regathered to their land, resettled in it and redeemed therein (Isa. 27:12, 13; Ezek. 36). Are not all these things to the very last minute true of the nation Israel? And concerning the

regathering with its blessed results, are we not beginning to see the very inauguration of them?

Is there another such book in existence that has such scope as this one, that can speak as authoritatively as this one, that can foresee and foretell so trustworthily as this one? No, there is none!

#### IV. THE INFLUENCE OF ITS POWER

But even if the unbelieving were to deny all the foregoing truths presented to show why the united testimony of the believing Church holds and ever has held the Bible to be God's Word, still they could not contravene our last proof. The Scriptures are without doubt God's Word because of the influence of their power and the power of their influence. What do we mean? Just this: no book has its power to change men from sinners to saints, from bestiality to blessedness, from vice to virtue, from greed to godliness, from the pit to His presence, from hell to heaven.

Paul at the end of his ministry reminds Timothy, his son in the gospel, that it is the Scriptures which are able to make "wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:15) Many books can make wise unto mathematics, the social sciences, the natural sciences and the philosophies, but only one Book has ever been able to make wise unto salvation—the Bible! Our Lord in speaking to His disciples in the upper room discourse said: "Already ye are clean because of the Word which I have spoken unto you." (John 15:3) How many books have we ever read that could make us clean be-

## CHRISTIAN JEWS PAY A HEAVY PRICE



The alienation of loved ones, the scorn of friends, the heart-ache of loneliness face Jews who acknowledge Jesus Christ as Saviour and Messiah.

In spite of this heavy price transformed, radiant Jewish men and women are boldly confessing their new-found Lord. Many have been brought to Christ through the witness of our faithful missionaries in America, in Israel, and behind the Iron Curtain in Europe.

We entreat you to pray for these "new-born" Jews — and for the many who have not yet heard of Christ. And pray for us as we seek to enlarge our ministry — that Israel might be saved.

Dr. Jacob Gartenhaus, President

INTERNATIONAL BOARD OF JEWISH MISSIONS, Inc.

P.O. Box 1256, Atlanta 1, Ga.

For pictures and news of our work among Jews, send for your free copy of THE EVER-LASTING NATION.

Write Dept. C





cause of them? Some may be enlightening, informative, yes, even uplifting, but can it or does it *cleanse* the reader? No, only the Bible has such influence, such power. It transforms drunkards, revilers, thieves, liars, harlots, fornicators, and murderers into children and sons of the living God.

DARWIN, the evolutionist, visited Tierra del Fuego in 1833 and found a people who he thought were incapable of being civilized, and wrote: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being." On his second visit, thirty-six years later, he found those whom he had regarded as below domestic animals transformed by the power of the Word of God into Christians, and in his astonishment wrote: "I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful and it shames me, as I have always prophesied a failure. It is a grand success." He then wrote a letter to the London Missionary Society: "I shall feel proud if your committee shall think fit to elect me as honorary member of your society." In the letter he enclosed about \$125 for Gospel missions. Darwin saw that the Word of God could do what neither science nor any other agency could accomplish. It has transforming power.

Spurgeon, the great English preacher, at one time told the story of a poor woman who was confronted by a modern agnostic and asked: "What are you reading?" "I am reading the Word of God." "The Word of God? Who told you that?" "He told me so Himself." "Told you so? Why, how can you prove that?" Looking skyward, the poor woman said: "Can you prove to me that there is a sun up in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light!" "That's it!" was her joyous reply. "The best proof that this Book is the Word of God is that it warms and lights my soul."

IN conclusion, then, we know the Bible is God's Word because of the unity of its construction, because of the continuity of its existence, because of the scope of its subject matter, and because of the influence of its power. In the words of Canon Hague: "Therefore, think not of it as a good book, or even as a better book, but lift it in heart and mind and faith and love far, far above all, and ever regard it, not as the word of man, but as it is in truth, the Word of God; nay, more, as the living Word of the Living God; supernatural in origin; eternal in duration; inexpressible in value; infinite in scope; divine in authorship; human in penmanship; regenerative in power; infallible in authority; universal in interest; personal in application and as St. Paul declares, inspired in totality."

Do you know the Christ of the Book as the Lamb of God who taketh away the sin of the world? If not, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:31) **END**

#### Roman Catholic Lobby in Washington

The religious lobbies, officially registered in Washington, exist only to protect and maintain their convictions from any encroachments and violations. There are certain lobbies, however, such as the Roman Catholic lobby, that concern themselves with furthering their own ends. Special appropriations of funds for hospitals, parochial schools and other basically religious interests are sought.

The Hill-Burton act, advancing Federal Aid to hospital construction, has been successfully employed by the Roman Church. The Supreme Court should look into this matter, for it might infringe on Church-State relations.

#### HEARTSEASE HOME FOR WOMEN & BABIES

413 East 51 Street  
New York 22, New York  
Telephone: Plaza 3-5746

An evangelical maternity home for unmarried mothers and their babies providing pre and postnatal shelter.

WRITE FOR DETAILED BROCHURE

#### Old Books Found

What Books Do You Want?

We specialize in searching for OLD AND RARE BOOKS. Prompt service. Lowest prices. Any subject.

OLD AUTHORS SHOPPE

Dept. CO-4

Rowan, Iowa

#### PROTESTANT ACTION

A

Militant, Independent, Protestant and Patriotic Newspaper

Issued in the interests of those who believe in safeguarding their Protestant Faith, Civil and Religious Liberty, and the Public School

PROTESTANT ACTION is a concise, authentic MONTHLY digest of arguments that will enable public speakers, ministers, school trustees, and all interested Protestant and Public School supporters to defend and champion their own views. It is a FREE, INDEPENDENT, and FEARLESS Crusader for the rights and heritage of Protestant democracy as exemplified by the British Empire and the United States of America.

SUBSCRIPTION - \$2.00 a year

\$3.00 - 2 years

LESLIE H. SAUNDERS,

Publisher.

REV. W. S. WHITCOMBE, M.A.,

Editor.

138 Main St.,

Toronto 13, Canada

You can give while you live and still provide a stable income for yourself.

#### FREEDOM ANNUITIES

SAFETY — CERTAINTY  
ENJOYMENT

For You

Sums of \$300.00 and up can be safely invested in . . .

#### CHRIST MISSION ANNUITIES

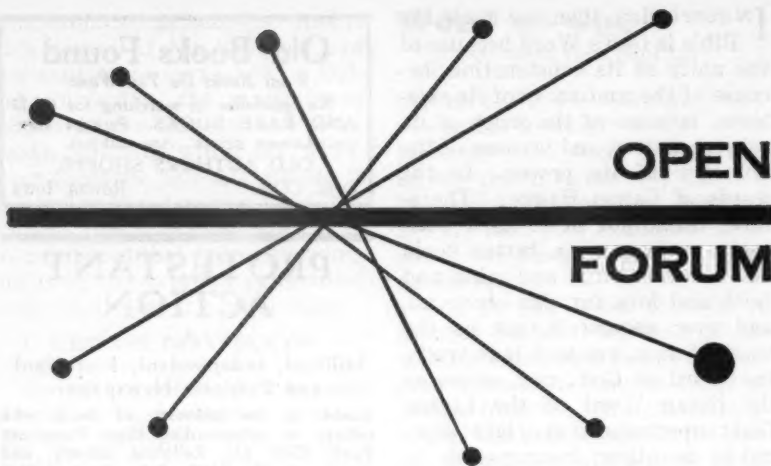
1. If God has entrusted you with some resources you will want to see them at work for Him now.
2. This same fund will continue to work for Him when you are gone to be with the Lord Jesus.
3. You can have an adequate and independent stable income now, safer, trouble free from fluctuation and irregularity in rate of return, obtain tax benefits and receive a generous return on your investment.
4. You can provide for your family through it also.

Write for your descriptive booklet, including your name and address.

Dept. AF

#### CHRIST'S MISSION

27 East 22nd Street New York 10, N. Y.



*Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.*

## OPEN FORUM

### The Argument Stands

Dear Dr. Montañó:

The new format of the CONVERTED CATHOLIC is most excellent and you are to be congratulated upon taking this courageous and great step forward. The February number reached me today, and I find it thoroughly packed with such material of worth that, after a casual glance, I feel I must read every word.

The controversy over Bishop Strossmayer's address, or alleged address, before the Vatican in 1870 intrigues me. I note that Roman Catholic comment follows their old line, not of answering the argument, but attacking the authenticity of it, claiming that it was not from the pen of Bishop Strossmayer.

To me it is of no importance whether it was written by some other person in recent times, whether it never saw the Vatican or even Italy. The important thing is that it presents a most remarkably true argument that cannot be answered. The author of that address, whoever he was, possessed a most enlightened, informed mind, an ability to set forth facts in a most logical order. He was acquainted with the Bible and with the history of the Roman Church. His argument, which simply cannot be controverted, completely and finally demolishes the idea that Jesus Christ appointed Peter to be His vicar, or intended that His vicar-

age should be passed down any line beginning with Peter.

In the light of that argument, the papacy does not have anything upon which to base its teaching that the present pope, or any other pope, had the authority to speak for Christ. The entire institution of the Roman Church, the whole organization, collapses before this argument, whose ever it was, and becomes merely another church that must stand or fall upon its deeds as seen in the light of the Word of God. All of its dogmas that do not agree with God's Word, the Bible, become spurious, false.

CHARLES R. MURRAY

### As Others See Us

Dear Father Montañó:

Your publication brings me sadness each month, so do me the favor of removing my name from your subscription list.

My entire family were converts from the Methodist faith.

In the light of my years of study, travel (nine years in Europe) and association with people I am forced to conclude that your magazine has a very poor perspective. Some of your points of criticism are, no doubt, justified, but you miss the mark, you misinterpret and you misrepresent.

You know as well as I that many of the priests who leave the Church, generally either because of women or trouble with

superiors, eventually return. You know the peace that comes from Confession. May this peace be yours before the day of reckoning. If I can ever be of service, please call upon me.

(REV.) JOSIAH G. CHATHAM,  
S.T.L., J.C.D., Pastor

St. Richard's Catholic Church  
Jackson, Mississippi

Dear Sir:

In Christian charity may I, through your columns, thank my anonymous benefactor (?) who sent me the CONVERTED CATHOLIC. I read with mixed emotions your sinister publication. It brought to mind those hectic days when I too suffered from chronic "sect-poisoning" and with the fervor of a Saul was out to destroy Christ's Holy Church.

It was on that selfsame road to Damascus (World War II) that I first heard a voice saying: "Why dost thou persecute me?"

For ten years thereafter, I searched history, Pagan, Jewish and Christian. I searched *all* the Scriptures, — from modern translations through to the pre-Protestant revolutionary era. And above all, I fervently prayed to the Holy Spirit for Divine Guidance. Eventually I was to be rewarded. One day I opened the Bible and there was my answer: "In vain do they worship me, teaching doctrines and commandments of men." Matt. 15: 9. "... there will be lying teachers who will bring in destructive sects." II Peter 2:1.

On December 12, 1954, by the Grace of God, this lost sheep entered the fold of the "One Shepherd and One Flock." A peace of mind and soul beyond mortal description was at last mine as I humbly knelt and received my Blessed Lord in Holy Communion. After almost a half-century I was rewarded with the most precious Gift of God — The Catholic Faith.

In conclusion, I could devote volumes refuting your false charges, distortions and half-truths. Experience, however, has proved just how fruitless that expenditure of energy would be. I shall resort to a much more potent and effective weapon — Prayer. You will be remembered daily in my prayers with the *very words* of our Divine Lord: "FATHER FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

HARRY D. RIFFLE,  
Converted Protestant

York, Pennsylvania

P.S. If freedom of the press is contrary to your editorial policy, then please forward my letter to my "benefactor."

Dear Dr. Montaña:

Thank you so very kindly for making it possible for me to read the CONVERTED CATHOLIC through friends. I have read it diligently for some time and it has converted me to the Catholic Church. My four children and my husband are now Catholics also. You are responsible for arousing our curiosity. We are just simple, hard-working, God-loving people and could not understand why such wonderful people as Catholics could hide under the material you so clearly explain and emphasize throughout your magazine of hate.

I defy you, Dr. Montaña, to send me any magazine of hate and scandal like yours edited by any member of the Catholic Church. I am ashamed of you! Surely God can only feel the greatest of sorrow for people like you. Why do you do it?

I shall love you and pray for you and I shall not lie about you — because I am a Catholic. We are guided by love and clear understanding in all we do.

MRS. ROSALIE HELBER  
Salem, Oregon

Dear Dr. Montaña:

The letter from Reverend Joseph Montagna of the Franciscan Fathers and your reply, which appeared in the December issue, highlighted that feature of your editorial policy which I greatly

admire. Reverend Montagna asks if you are not afraid of offending Protestant congregations which may agree with the Roman Catholic stand regarding celibacy — or "Chastity" as he expresses it. I have been very happy to see in the few issues of your magazine which I have read that it is not blind to the faults of Protestantism, nor does it damn all things Roman Catholic.

I was especially impressed with your answer to Reverend Montagna, happy that you let the Bible speak, for that is our Authority. I did think Reverend Montagna guilty of the very "trouble" of which he accuses us "poor people" — picking "out verses of Holy Scripture that please your individual fancy regardless of the convictions of others." Yet I was glad to see that there was no sarcasm in your reply. Rather, God's Word spoke, and by quoting the Scriptures which escaped Reverend Montagna's attention proved your point.

I do enjoy reading your magazine because of the spirit of love which it expresses. I was very anti-Catholic before becoming a Christian, ridiculing and arguing angrily against Romanism. I am still anti-Catholic, but no longer argue; I reason with the people instead, and find them receptive, if perplexed. And I thrill that God enables me to do it in the spirit of love!

Chicago, Illinois

L. B.

## Betrayal

Dear Sir:

The most horrible crime committed against the Protestant cause is the deliberate enslavement of Protestant East Germany into Communist hands.

Let's not forget that this sell-out of devout Protestants in Eastern Germany was perpetrated by the American and British governments while Roman Catholic areas of Germany were placed under benevolent American and British occupation. What a betrayal of Protestants!

WALTER J. BIEHL  
Chicago, Illinois

## Who Are the Prophets?

Dear Dr. Montaña:

The improved style and the wonderful contents of the latest CONVERTED CATHOLIC magazine should go far in clarifying some of the present misconceptions regarding the aims of the Roman Catholic Church . . .

In your Open Forum (January, 1955) V. Glen Megill writes regarding your editorial about the World Council of Churches convention in Evanston, Illinois.

Says Pastor Megill: "You deplore the fact there are no prophets today. We have them . . . Bishop Oxnam . . . Kirby Page, E. Stanley Jones . . ."

Bishop Oxnam is hardly a prophet, dear sir! I read his book *I Protest*, where he after great lengths of time and effort had tried to co-operate with the investigators in branding such men as Harry F. Ward, who at one time he considered a brilliant teacher [and who] has finally been forced to defend himself to the utmost against the wild attacks of the interrogators who tried to trap him. A prophet? No indeed! A prophet is one whose insight leads him in one direction at all times. He does not vacillate and reform his opinions.

Likewise E. Stanley Jones cannot by any standard be considered a prophet. His attempts to unify "certain groups" of Protestant churches are pitiful — in that they attempt to unify Protestantism by improving on the weak legs of these divided sects in establishing a foundation. What futility! They have the foundation, the Holy Scriptures, and all they need to do is to work to co-ordinate the structures above. But E. Stanley Jones did not elaborate at any time in this direction . . .

Thank God, we have one voice that knows the Roman Catholic Church for what it is, the CONVERTED CATHOLIC magazine and its editor Walter M. Montaña and his able assistants.

L. L. CHRISTOPHER  
East View, New York





**People's Padre**, by Emmett McLoughlin (*Beacon Press*, 288 pp., \$3.95)

"Like the hero and the saint, the priest in human society is not a passive and docile citizen. His own way of being a good citizen is to be, in most sincere obedience to legitimate authority, eternally unsatisfied, not so as to upset social peace but so as to foster continually a higher goal for mankind..."

We wonder if the late Cardinal Suhard of Paris, when writing these words for his pastoral letter "Priests among men," ever thought that they might constitute the ground on which priests may leave the Roman Catholic Church. The Cardinal justly emphasizes the role of challenge to men, which is inherent in the nature of the saint. The Christian saint, indeed, is a sign of contradiction, and therefore, as soon as he takes his stand, passions crystallize and pent-up feelings of either aversion or love are released.

Personally speaking, we have always been impressed by the narrowness of the ground (that sort of no-man's land between legitimacy and illegitimacy as defined and consecrated by the church) on which the saint moves. He is allowed by the church very little leeway. Standing on the borderline between what is considered legal and acceptable by the church and what is deemed heresy, the saint is potentially always on the verge of trespassing into the latter field.

It is our observation that most of the saints of God have been labeled and perhaps burned as heretics, giving historical continuity to the fate which was Israel's. We are convinced that all saints have been, in their own times, controversial figures; in relation to the organized religion and its churchly imputed righteousness, the saint is somehow or other an adversary, a sort of "minister of restlessness." The saint is rarely forgiven for recalling and reinstating the true countenance of the One Whom the dominant church has always tried to disfigure in her process of tailoring the Divine Truth to suit her own policies and party lines.

This was also the fate of Emmett McLoughlin, the "sandy-haired" Franciscan, who had found Christ in the underprivileged people of the South Side of Phoenix, Arizona, the section that was considered by United States officials as the worst slum area of the nation.

There, close to the city dump, were "a thousand open privies," dilapidated shacks, stabbing and shooting on the streets at night, whores, outlaws, glassy-eyed victims of denatured alcohol, grotesquely deformed venereal babies, women being delivered in broken-down hovels by untrained midwives while their children looked on. In these shacks, babies "often died because of the extreme temperature in summer or froze to death in winter." (p. 41)

There, in fourteen years of unselfish service to the impover-

ished Negroes, Latin Americans and whites — whose innocent children were forced by the "better element" of the city to be born and live in slums — the author came to understand that "the standard Jesus set for salvation was not the wearing of a Roman collar, the recitation of the rosary or of the Divine Office. It was not the building of a church or a shrine, or the practice of poverty, or non-practice of birth control, or the practice of celibacy. It was not the wearing of a robe, or sprinkling with holy water, or anointing with oils, or fasting in Lent, or abstaining on Friday, or eating in common, or kissing a knot at the end of a cord. Jesus gave one standard: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" (p. 100)

Confronted with the contradiction between the ecclesiastical racial policy and the teaching of the same church, the author tried at first to overcome his perplexity with the drudgery of hard work. He says: "Here [in the slum area] I found my God. I buried my doubts and my fears in working harder for the housing of the poor, the betterment of public health, and the promotion of the hospital I had dreamed of — a hospital that would care for the poor and prove to the world that people of all races could study, work, and live together." (p. 101)

This spirit of revolt against the Roman Catholic Church's practice of racial discrimination gave zest and momentum to the author's dream, which was nothing but the American dream. Dramatically, McLoughlin states: "How could I believe in the Mystical Body of Christ—and refuse to accept a Negro into a school, a church, or a hospital? How could I live with myself if I remained part of a church that not only ignored but in practice denied what it so solemnly taught?" (p. 69)

This dream he pursued over against the opposition of his hierarchical superiors and the

mocking defiance of the nuns of St. Joseph's Hospital, whom he had challenged to follow Christ's teachings. When the new hospital became a reality, the latent opposition to the one whom they had thought to be a day-dreamer turned into open persecution.

McLoughlin's hospital constituted a challenge to the Catholic hospital in town: it was too much of a touchstone of true Christianity not to arouse an ecclesiastical coalition against it. On the other hand, the intrepid Franciscan was too big a pebble in the shoe to be further allowed in town. The "superiors" decided to get rid of him.

Once more, they showed they had miscalculated Emmett McLoughlin. As he himself says, "What is desired [by the ecclesiastical superiors] in the priesthood is a low-grade mediocrity—lots of little pawns . . . yes-men with no individuality or ambition or dreams." (p. 63) McLoughlin was certainly made of a finer and tougher temper.

Forced to choose between allegiance to God and allegiance to man, the author not only did not hesitate but made his break with the church "openly and honestly." Moreover, he dared "to brave the storm in the same city in which he had worked as a priest." And to comfort others who are or have been in the same predicament, he adds on the same page that "five years later he has found that God did not curse him; that the wrath of his former co-religionists, though continuous and vicious, has availed nothing; that the general public did not offer condemnation but congratulation; and that the Kingdom of God seems much nearer than it had ever been before." (p. 2)

McLoughlin's autobiography has an exemplary value. It stands as one more paradigm of the spiritual pilgrimage from the standards of a churchly conferred righteousness to Christ's standards. The book, at times dramatic and at other times anecdotal, is absorbing, significant in content, and highly readable.

END

*Some words are harmless.  
Others come highly charged.  
Take, for instance, the word*

## Propaganda!

by Wallace N. Jamison, Ph.D.

Are Christian missions merely propaganda machines? It depends, of course, on what you mean by propaganda. That word has come to take on a very sinister and evil connotation in recent years; just how recent is seen in the fact that all but the most recent dictionaries define propaganda as the perfectly respectable and legitimate attempt to spread a certain system of doctrines. Not many Protestants are aware of the fact that the term was first given wide-spread use by the Roman Catholic Church. In 1622 Pope Gregory XV created what came to be known as the *Congregatio de propaganda fide* or Society for the Propagation of the Faith. In its shortened form it was known throughout the Catholic Church as the College of Propaganda, or just simply Propaganda.

The duties of this organization were to establish the boundaries of the mission jurisdictions of the Church, and to assign each district to some mission order or society. Thus the Propaganda was not so much a mission organization itself as a coordinator of the whole missionary enterprise of the Roman Church. In its original sense, then, propaganda meant simply to spread the faith . . .

We may then ask, What was it that brought this word into its present disrepute? Today no one in his right mind likes to be accused of spreading propaganda, least of all the Church. If you wish to cast a shadow of doubt on the reliability of a man's words, merely call them propaganda. So highly charged is this word with emotion now, that unscrupulous public speakers in our country have used it extensively to brand their enemies, knowing full well that when the general public comes to believe that a man is speaking "propaganda" it no longer trusts him.

I believe the downfall of the word came with the popularization of the school of thought which denied that truth has any objective existence. Truth is whatever a society thinks is truth at the time. From the time of the ancient Greek sophists to thinkers such as John Dewey, this philosophy has had periodic popularity. But it took the followers of Karl Marx to

apply this idea to its ultimate conclusion. According to them, truth is whatever the state or the party wishes it to mean . . . Thus "truth" may change overnight . . . It is this kind of "truth" which the western world has come to call propaganda. It is characterized by endless repetition, by rote memorization of certain key phrases, and by the nonreflective acceptance of authority. In the words of a speaker at the recent Convocation of Christian Colleges propaganda differs from legitimate persuasion "in that it seeks to influence persons unduly, until they know neither the basis for their actions nor the implications of their actions."

If we accept this definition, then the missionary activity of the Church is, or should be, the exact opposite of propaganda. While propaganda degrades men to the status of a tool, Christianity always exalts the infinite worth of the human soul. While propaganda shows only contempt for men's minds, the gospel of Jesus Christ appeals to both heart and mind. We believe that the truth is something greater than man or the state, and therefore it cannot be tampered with even when it appears to our immediate advantage to do so. We do not exploit and use the truth; rather we are under the dominance of the truth. This is not bondage or servility, because the truth is not abstract thought but it is supreme Person. Jesus said, "I am the Truth." That is what we seek to say in our missionary work at home and abroad. In its long history, the Church has at times been guilty of propagandizing in the modern sense, but it has always been given the grace to see that using the truth as a means instead of an end is always wrong.

One of the greatest resources at our disposal in the world struggle with a vicious and evil propaganda is the gospel of Jesus Christ. When all men come to accept him as ultimate Truth, then we will need have no fear of communism. Our Christian mission is to spread that Gospel, with passion and persuasion but not by propaganda.

—The United Presbyterian  
Oct. 11, 1954

## IPSE DIXIT

### Editors of "Our Sunday Visitor":

"Catholics are ready to admit that there was much to correct in the lives of both clergy and people at Luther's time, but that was only one short episode in the nineteenth-century life of the Catholic Church . . . The Luther film presents a fairly true picture of the Church as it was in his day, but that is like condemning a man's whole life, even though during youth and early manhood it was saintly, and later saintly again while during a few years the man had lapsed into sin." (*Our Sunday Visitor*, March 21, 1954)

### Jorge Manach,

Cuban writer, at the Columbia University bicentennial conference on "Responsible Freedom in the Americas": "In Latin America the acquiescence and even the collaboration of the church with fascist or reactionary regimes has been very apparent. From both the religious and the political standpoint, this today constitutes a grave threat to liberty in Spanish America, where in recent years governments of force, almost all with a military base, have multiplied." (*The Churchman*, Dec. 1, 1954)

### T. James Mack:

"Years of serving as an usher in our parish church leave us with the firm conviction that there are Catholics who appear to be afraid to be found alive inside a church and when they do finally get inside it's because they've been wheeled in. A harsh impression? The same impression can be gleaned at almost any Catholic Church on any Sunday. Al-

though there may be empty seats inside the Church you'll find the furtive Catholics hanging around the vestibule and near the doors like fifth column spies. They are not seeking to enter the Church, but to leave it and as quickly as possible. Strangers outside the church often remark about this and cannot be blamed for wondering about it. As an usher, we have found that this type of Catholic resents being told there is room inside. Most of those in this category are men — rarely do you find a woman who is content to assist at the Holy Sacrifice from the vestibule. Teenagers are becoming increasingly prone to the practice. (*Our Sunday Visitor*, Jan. 2, 1955)

### Ted Le Berthon,

in an article on "The Faith and Alcoholics Anonymous": "Why is it . . . that so many Catholics could not stop their excessive and often destructive drinking despite desperate prayers, frequent recourse to the Sacraments, the making of retreats and the taking of pledges, but have attained sobriety after joining A.A.? Hadn't the Church's channels of grace seemingly failed them?" (*The Catholic Mind*, Jan. 1955)

### A Reader:

"My suggestion for the enlarged Magazine is that you do something about the page headed Ipse Dixit. Many people do not know who Ipse Dixit is. It is important that they should know instantly who it is pouring such stuff into their ears. Better not leave any room for confusion in the reader's mind.

"Put the cookies on the low shelf where the children all can reach."

To clear up any confusion that might exist in the minds of some of our readers, we would like to explain that IPSE DIXIT is a Latin phrase meaning, literally, "he has said it himself" — in this case with the connotation of self-incrimination, as when a boomerang reacts against its user.



**A Good Environment**

For only  
The greatest growth  
The Christian service  
Worth the time and money  
For each life

WILLIAM JENNINGS BRYAN UNIVERSITY

## STOP SMOKING!

### BANISH THE CRAVING FOR TOBACCO

The easily applied method explained in "THE SMOKING HABIT" by Wodehouse will enable you to quickly and positively rid yourself of the Tobacco Habit. Read this book through. You enjoy it, and if you don't give up smoking, we get your money back and no questions asked. Postpaid only \$1.00.

NEW LIFE Dept. CO-4 Rowan, Iowa

## CHANNELS ONLY— BLESSED CHANNELS

For many years the Lord has been using this Society in a marvelous way as a channel of blessing to countless thousands of Jewish folks throughout America, Europe, Israel and India. The weary and despairing, the homeless and the suffering, are made to know the meaning of Christian compassion as a reality in their own lives.

The Lord wants to use you too as a channel of blessing. Will you join us in the glorious task of proclaiming Christ and helping those whom He calls "my brethren, my little ones" — His kinsmen, the Jews?

\$ 10.00 will provide a substantial food parcel  
20.00 will support a destitute child a whole month  
100.00 will enable a missionary to preach Christ for one month

### THE FRIENDS OF ISRAEL

Missionary and Relief Society, Inc.

U. S. A. Headquarters

728-L Witherspoon Bldg., Phila. 7, Pa.

President, Joseph M. Steele

Canada — Rev. Bruce Millar

1086 Avenue Road, Toronto 12, Ontario

General Secretary, Rev. Victor Buksham

FREE: Read thrilling reports of Jewish evangelism in our magazine ISRAEL MY GLORY. Yours for the asking.

Dear Friends of Israel:

I am sending enclosed for your ministry

\$

Name

Address

City

Zone State



OW  
C  
the  
som  
ce  
at  
e ha  
con  
sc  
oom  
r.

at

11

!

CC

"The  
enab  
of the  
You  
r. p  
ash

low

-

S

using  
an  
with  
and  
om  
y the  
ality

annual  
rious  
thor  
ner

feed

ld a

each

.

.

to  
men

with  
AEL  
king.

istry

NI